THE CHURCHMAN.

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The Churchman.

For the Churchman.

The Joy of Sorrow.

"Blessed are they that mourn, for they shall be comforted."

HAST thou not known it? When some seeming good,
Earth-born, had strongly bound thy yielding heart,
By stealthy force withdrawing thee from God,
Setting thy thoughts and heaven far, far apart—
When, in the noon of that so perilous hour,
Came One and broke the chains thou loved so well,
(Mercy in Sorrow's guise,) felt thou no power—
No joy, of which before thou could'st not tell?
"Blessed are they that mourn."

Dost thou not know it? When some gentle prime
Of sweet sabbatic eve hath bowed thy soul
To heavenly impulse, and the things of time
Sleep, with the day, beyond the western goal;
Did'st never, at such hour, with memories fraught,
Trace the day's record of thy heart and weep—
Weep o'er th' ungracious word, th' unhallow'd thought—
Yet feel the while thy God His promise keep?
"Blessed are they that mourn."

Would'st thou best know it? List to Holy Church,
Clothed in sad garments for her Lenten fast,
Follow her to the wilderness to watch,
Where her beloved forty days erst pass'd;
Thence will she lead thee to the wondrous Tree—
His grief—thy peace—O! bide thou ever there,
Weep with her o'er His woes—thy sins—then see,
With pardon'd sinner's joy what may compare!
"Blessed are they that mourn."

New York, Feb. 28th, 1844. A. A.

From the London Church Intelligencer.

The Bishop of Ossory and the "Tracts for the Times."

(CONCLUDED.)

Again: "From the premises duly weighed, you cannot but all infer both the necessity and dignity of those Holy Orders which are now to be conferred; the necessity, IN THAT THE MEANS OF SALVATION CANNOT BE ADMINISTERED EFFECTUALLY WITHOUT THEM, and the dignity," in Serm. 2, p. 42. "Do but this, and you will soon find by your own experience, what infinite cause you have to bless God for your living in a Church where Holy Orders are conferred, and BY CONSEQUENCE the means of salvation administered," p. 43.

Again: "Thus the Holy Ghost, which the Apostles received immediately from Christ himself, hath been handed down from them to others, and so to others successively to this day, and will be to the end of the world. And all such on whom they who regularly succeed the Apostles in their whole office lay their hands with an intention to confer the Holy Ghost, as in the Ordination of Priests among us; they also receive such a measure of it whereby they are qualified and commissioned to act in Christ's name and stead, in the administration of the Word and Sacraments, as the Apostles themselves did; and therefore are properly Ambassadors for Christ as they were, and Christ is as really with them, as He was with His first Apostles in the execution of their office, in all ages. * * *. If I did not think, or rather was not fully assured that I had such a commission to be an ambassador from Christ, and to act in his name, I should never think it worth while to preach or execute any Ministerial office. For I am sure that all I did would be *null and void* of itself, according to God's ordinary way of working, and we have no ground to expect miracles. But blessed be God, we in our Church, *by a successive imposition of hands* continued all along from the Apostles themselves, *receive the same Spirit* that was conferred upon them for the Administration of the Word and Sacraments ordained by our Lord and Master, *and therefore may do it as effectually to the salvation of mankind* as they did." Serm. XI. Pp. 199—200.

I do not conceive that Bishop Beveridge "*was at pains to make it clear*" that he did not think the "Succession from the Apostles' time of Episcopally-consecrated Bishops and Episcopally-ordained Ministers is absolutely essential to the being of the Church." Certainly if he *was at pains to make it clear*, that most luminous reasoner has signally failed! For he argues in the most distinct terms that *such a succession is absolutely* essential, and that through it alone is Christ's promise of being present always fulfilled! I shall not quote another authority. In such brief remarks as these I think it better to fix on one, *as a specimen of Church of England teaching*, whom every Churchman will agree to allow as "possessing some reputation for soundness and sobriety."

In carrying out the inconsistency of the Tract writers with "all the divines who had gone before them, that is, who had any reputation for soundness and sobriety," the Bishop of Ossory proceeds: "And further, they maintain that Sacramental grace is so connected with the Apostolical Succession that religious communities not enjoying the latter are necessarily shut out from the benefit of the Sacraments which are generally necessary to salvation." P. 116. Bishop Beveridge thought not very differently. "Where their teachers have no Apostolical or Episcopal imposition of hands they have no ground to pretend to succeed the Apostles, nor, by consequence, any right to the Spirit which our Lord here promiseth. * * * It being by virtue of this promise that the Church is continually acted, guided, and assisted by the Spirit of God, and so the ordinary means of grace are made effectual to salvation." In other words, the Sacraments are effectual only in virtue of this promise, (Lo, I am always, etc.;) but where their teachers have no Apostolical or Episcopal imposition of hands, they have no right to the Spirit which our Lord here promiseth." How could any one who maintains that there is no lawful ministry except the Episcopally-ordained, deny the connection of Sacramental grace with Apostolical Succession, unless he be prepared to say that laymen can administer the Sacraments just as effectually as Clerics? I see no escape.

The third point of contradiction discovered by the Bishop of Ossory between the Tract writers, and Anglican Divines, all of any reputation who had gone before them is, "*their view of the Eucharist.*" "*Their view of the Eucharist was, that,* besides the communion, it contained a *sacrifice* commemorative, and impetratory or propitiatory." P. 117.

The Bishop has put the word *sacrifice* in italics. It is indeed impossible to imagine for one moment that his Lordship could suppose that "their view of the Eucharist besides the communion containing a *sacrifice*," is anything peculiar to them. It would be uncivil to one in his Lordship's position to conceive that he could be ignorant that such is the view of every standard Anglican Divine from Jewell to the present day. I will again confine myself to Beveridge.

"I believe this Sacrament of the Lord's Supper under the Gospel, succeeds to the rite of sacrificing under the Law, and is properly called the Christian Sacrifice, as representing the Sacrifice of Christ upon the Cross."—*Private Thoughts.* P. 124. Again:—"But the sacrifice that is most proper and peculiar to the Gospel is the Sacrament of our Lord's Supper, instituted by our Lord Himself to succeed all the bloody sacrifices in the Mosaic law. For though we cannot say, as some absurdly do, that this is such a sacrifice whereby Christ is again offered up to God, both for the living and the dead, *yet it may as properly be called a sacrifice* as any that was ever offered, except that which was offered by Christ himself; for his indeed was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only upon that account, because they typified and represented that which He was to offer for the sins of the world. And therefore the *Sacrament of Christ's Body and Blood may as well be called by that name as they were. They were typical, and this is a commemorative sacrifice.* This is properly our Christian Sacrifice which neither Jews nor Gentiles can have any share in as the Apostle observes—'We have an altar whereof they have no right to eat who serve tabernacles.'" Heb. xiii. 10. Sermon viii., p. 150.

It would be easy to construct a Catena from "all our great divines" expressing *totidem verbis* (as Bp. Beveridge has here done,) their view of the Eucharist as containing besides the communion a "Sacrifice Commemorative." But the Tract writers hold a "Sacrifice Commemorative, *and impetratory or propitiatory*," and this view is repugnant to the teaching of "all our great divines." The Bishop does not mean to imply by the expression OR propitiatory that he supposes a "Sacrifice Impetratory," and a "Sacrifice Propitiatory" the same thing. They have no sort of connection with each other, and many who believe that there is the former in the Eucharist, deny that there is the latter. But my present question is with the Bishop's assertion that the belief that there is in the Eucharist a *Sacrifice Impetratory* is a Tractarian innovation, opposed to "all our great divines of any reputation." I shall only appeal to one, the great Abp. Bramhall. "We acknowledge a representation of that sacrifice to God the Father; we acknowledge an imputation of the benefit of it; we maintain an application of its virtue; so here is a Commemorative, IMPETRATIVE, applicative sacrifice."—Answer to M. De La Militière, p. 26. I cannot refrain from one short qualities from the Venerable Bilson, in explanation of the sense in which Anglican Divines hold an impetratory Sacrifice in the Eucharist, "Christ is offered daily, but mystically; not covered with qualities and quantities of bread and wine; for these be neither mysteries, nor resemblances to the death of Christ; but, by the bread which is broken, by the wine which is drunk; in substance creatures, in signification sacraments; the Lord's death is figured, and proposed to the communicants, and they, for their parts, no less people than Priests, DO PRESENT CHRIST HANGING ON THE CROSS TO GOD THE FATHER, WITH A LIVELY FAITH, INWARD DEVOTION, AND HUMBLE PRAYER, *as a most sufficient and everlasting sacrifice for the full remission of their sins, and assured fruition of His mercies. Other actual and propitiatory sacrifice* THAN THIS the Church of Christ never had, never taught."—*Bp. Bilson's Works*, p. 699.

But perhaps the novelty, and opposition to Anglican divines, of supposing the Eucharist to contain, besides the communion, *a sacrifice commemorative and impetratory*, may be given up as an accusation against the Tract writers, and the emphasis may be placed *gravely* on the last word "PROPITIATORY." Whether this be true or false, as a view of the Eucharist, it is not my purpose to inquire. True or false, it is not peculiar to the tractarians. From the concluding words in the citation above from Bishop Bilson, it appears that he conceived the Eucharist to contain in some sense a propitiatory sacrifice. "*Other propitiatory sacrifice* THAN THIS the Church of Christ never had." So also Bishop Taylor; "Our holding up the Son of God, and representing him to His Father is the doing an act of mediation and advantage to ourselves, in the virtue and efficacy of the Mediator. * * * It follows, then, that the celebration of this sacrifice be in its proper proportion an instrument of applying the proper sacrifice to all the purposes which it first designed. It is *ministerially, and by application* AN INSTRUMENT PROPITIATORY." Taylor's Works, v. iii. p. 298. A whole work of Johnson's is devoted to the proof of this view, *Propitiatory Oblation in the Holy Eucharist.* So also Law, in his answer to *Hoadley's Plain Account.* "The reason why this Sacrament is said to be a propitiatory offering is only this, that you there offer, present, and plead before God, such things as are by Christ himself said to be His body and blood given for you."—P. 126. It would be easy to multiply examples of similar language used by our "great divines." Several great authorities, every one knows, object to the term "propitiatory sacrifice," as applied to the Eucharist. But whether it can be fairly charged on the Tract writers as a novelty, or a peculiarity in *their* "*view of the Eucharist*," this is a question which admits of but one answer, and that is a plain negative.

I have already trespassed largely on your columns. Several other points which I see pencilled in the margin of the Bishop's Charge, I shall *reserve* with your leave for another communication, and remain, yours, faithfully,

PRESBYTER HIBERNO-ANGLICANUS.

From the London Church Intelligencer.

State Payment of the Popish Schismatical Priests in Ireland.

The following resolutions appear in the accredited organ of the papists, The Freeman's Journal:—

"At a general meeting of the Archbishops and Bishops of Ireland, held in the Parochial-house, Marlborough-street, on the 10th, 11th, 12th, and 13th of January, 1837, the Most Rev. Dr. Murray in the chair, the following resolution was proposed and adopted:—

'Resolved, That, alarmed at the report that an attempt is likely to be made, during the approaching session of Parliament, to make a state provision for the Roman Catholic clergy of Ireland, we deem it our imperative duty not to separate without recording the expression of our strongest reprobation of any such attempt, and of our unalterable determination to resist, by every means in our power, a measure so fraught with mischief to the independence and purity of the Catholic religion in Ireland.'

"At a general meeting of the Archbishops and Bishops of Ireland, held in the Presbytery House, Marlborough-street, on the 9th day of November, 1841, the Most Rev. Dr. M'Hale in the chair, the following resolution was unanimously adopted:—

'That his Grace the Most Rev. Dr. Murray be requested to call a special general meeting of the prelates of all Ireland, in case that he shall have clear proof or well-grounded apprehension that the odious and alarming scheme of a state provision for the Catholic clergy of this portion of the empire be contemplated by the government before our next general meeting.'

"At a meeting of the Catholic Archbishops and Bishops of Ireland, held in Dublin on the 15th of November, 1843, the Most Rev. Dr. M'Hale in the chair, it was proposed by the Most Rev. Dr. Murray, and seconded by the Most Rev. Dr. Slattery, and unanimously resolved:

'That the preceding resolutions be now republished, in order to make known to our faithful clergy and people, and to all others concerned, that our firm determination on this subject remains unchanged; and that we unanimously pledge ourselves to resist by every influence we possess, every attempt that may be made to make any state provision for the Catholic clergy, in whatever shape or form it may be offered.'

Communications.

For the Churchman.

Mr. Editor,—In referring to Bishop White's "Memoirs," for the extract so appositely brought before your readers, by G. H. T. E., I have been struck with a note of the bishop's, which I send to you, with the accompanying remarks.

"The personal abuse in the licentious pamphlet, was principally levelled at Bishop Seabury; and the ground of it, was his supposed authorship,"—he did not write it,—"of a printed defence of the *Episcopal negative*."—*Memoirs, Ed. 1836. p. 176. note.*

What strange revolutions one does witness. In 1795, agitators regarded the *Episcopal negative* with horror, as involving a frightful development of "love of power in the prelacy." But our General Convention, could *refuse to entertain a protest*, without any accusation at all. In 1843–44, the *refusal to entertain a protest*, is rank tyranny: while the only prelate in all our Church, who has the *Episcopal negative*, comes out in defence of ecclesiastical liberty, and censorship of the press!

Still I think the differences may be accounted for. In 1795,—so Bishop White tells us,—the protesters, were "gentlemen who were of a *remarkably conciliatory character.*" History has not yet engrossed the peculiar characteristics, whatever they are, of the protesters of 1843, '44. Perhaps too, their being on the side of order, made some difference in their feelings, when their protest was shut out. In 1795, the *possible veto*, was rather a prominent matter, and therefore good for agitation. In 1843, its reality is snugly sheltered amongst the Green Mountains, scarcely available as a handle for excitement; at least "miles out of sight" less so, than the protest. So true it is, *Tempora mutantur, et nos mutamur in illis.* S. G.

For the Churchman.

Mr. Editor,—The virtual loss "of the succession of the high priesthood in the line of Aaron," is affirmed in the first of the late Letters on "the Novelties which disturb our peace," (p. 16.) on the authority, apparently of Josephus, from whose Antiquities a quotation is made, (n. 3.) to sustain the affirmation. I am obliged to quote from Whiston's Translation "from the original Greek." The whole passage, containing that quoted in the Letter is as follows. "So King Herod immediately took the High Priesthood away from Ananclus, who, as we said before, was not of this country, but one of those many Jews that had been carried away captive beyond Euphrates, and dwelt about Babylon. He was one of the stock of high priests, and had been of old a particular friend of Herod's. And when he was first made King he conferred that dignity upon him, and now put him out of it, to quiet the troubles in his family; though what he did was plainly unlawful. For, at no other time (of old) was any one that had once been in that dignity deprived of it." (Then follows the quotation.) "It was Antiochus Epiphanes who first brake that law and deprived Jesus, and made his brother, Onias, high priest in his stead. Aristobulus was the second that did so, and took that dignity from his brother [Hyrcanus.] Herod was the third. (Whiston's Joseph. Lond. 1755. Bk. xv. c. iii. § 1.) The Letter implies that in these cases there was broken the law "of succession in the line of Aaron." Josephus evidently means to say, that Herod's unlawful act was the removal of Ananclus from his dignity, as may be seen by reading the above in its connection. And as evident is it that the Aaronic line of succession was not broken by the removal of Jesus, and Hyrcanus; for, if these belonged to that line, so did their brethren, Onias and Aristobulus. Whiston, indeed, seems inclined to doubt the fact, that Ananclus "*was* one of the stock of high priests," because this declaration is not found in the Latin versions of Josephus, although in the Greek copies,* and because, there is in the preceding chapter the following statement: "For being cautious how he (Herod) made any illustrious person the high priest of God, he sent for an obscure priest of Babylon, whose name was Ananclus, and bestowed the high priesthood upon him." (Ib. c. ii. § 4.) On this Dean Prideaux remarks: "He was an obscure priest, * * * but being of the pontifical family, (every one of the descendants of Aaron was capable of the high priesthood, if otherwise qualified,) and formerly well known to Herod, he * * * put him into this office;" &c. (Connexion. New York, 1836. Vol. ii. p. 357. An. 36. Herod 2.) The Letter (n. 3.) has another quotation to this effect, that after the death of Aristobulus, neither Herod, nor Archelaus, nor the Romans ever "entrusted the high priesthood to the posterity of Asamoneus." From this we are to infer, doubtless, that it was entrusted to others than those "of the line of Aaron." But Josephus says nothing of the kind. He says, that Aaron's "sons succeeded him immediately; and that this dignity hath been continued down from them to all their posterity. Whence it is the custom of our country, that no one should take the high priesthood of God, but he who is of the blood of Aaron: while every one that is of another stock, though he were a King, can never obtain that high priesthood. * * * After the seventy years captivity, the Jews returned from Babylon. "At which time Jesus, the son of Josadek took the high priesthood over the captives. * * * Now he and his posterity who were in all fifteen, until Antiochus Eupator, were under a democratical government. * * * And then the forementioned Antiochus [Eupator, the son of Antiochus Epiphanes mentioned above] * * deprived Onias * * of the high priesthood and slew him at Berea; and driving away the son [of Onias the third] put Jacimus into the place of the high priest. One that was indeed of the stock of Aaron, but not of the family of Onias. * * * Herod did no longer appoint high priests out of the family of Asamoneus; but made certain men to be so that were of no eminent families, but barely of those that were priests." * * (W. Joseph. Bk. xx. c. 10.) "It is fair to presume that the customs of their country were complied with in the appointment of high priests of the line of Aaron." The contrary is asserted in the Letter on the strength of the two quotations noticed, which, however, do not appear sufficient to establish the assertion, but rather go to prove the reverse. After all, it is perhaps unnecessary to insist much on this question of the Aaronic succession either way, as the principle intended to be supported, may, or may not have been connected with the Christian system, (Letter, p. 23,) which still remains to be proved.

An effort to do this in part, is again made, on the authority of our Saviour's reply to his Apostles, who had forbidden a certain man to cast out devils, "because he followeth not with us." (Ib. p. 16. Mark 9: 38. After a remark on this man's schismatical action, (although it is hard to tell how there could be a schism when there was as yet no body from which to be cut off in a proper sense,) and on our Saviour's "allowances" made in compassion, we have the following: "When we see so many varieties of our Christian brethren, who keep themselves aloof not *purposely*, * * but *ignorantly*, from the fellowship of the Apostolic ministry, and who yet cast out devils in the name of Christ, by the power which attends their preaching of his truth, it seems to me, that if I had the power to do so, I dare not forbid them, *though they follow not with us.*" Would not one suppose now, that our bishops and clergy, and perhaps the laity, some of them, were in the habit of going forth and forbidding those who keep aloof to do what they believe to be their duty, instead of teaching within their own sphere, their own people and all others who fall under their instruction, or seek to be taught, what *we* believe to be God's truth? This we do, whether men will hear or forbear, and I humbly trust that our "compassionate Saviour," were he on earth, would command his professed followers not to "forbid us not." Our doctrines will of course be opposed, as they are; in turn, we defend them to the best of our ability, being as ready, I doubt not, to confess our errors, when convicted of them, as any of our "brethren." Strange, that when others plead the call of duty, and even infidels talk of conscience, and are told to go in peace, we should be supposed neither to obey the one, nor to hear the other. But let this pass. The case of the man in the gospel is presented as giving a sanction to unauthorized ministrations *under* the gospel. I should say—supposing it to have any bearing on gospel ministrations—that at best it is all one with congregational "license," which is one thing, but not one with "system" which is another. (Ib. p. 22.) In view of this latter position, at the risk of being *thought* uncharitable, which I have truly no wish to *be*, let me ask your readers to compare with the foregoing, another case of using the name of Jesus in order to cast out devils. This may be found in Acts 19: 13–16. If one is to the point, so is the other. If the former, which occurs before the completion of the gospel system, sanctions unauthorized congregational ministrations, then let those who adduce it, explain, or explain away if they can, the latter. I will only add, that if the different success of the two parties depended on their character, and nothing else, the former ought not to be instanced by any who believe in external ordination as well as an inward call to the ministry. Even then, on the principles of those who generally bring it forward, the cases of Balaam, of the Scribes and Pharisees in Moses' seat, and perhaps of Caiaphas, ought not to be forgotten; nay, why not add, Judas Iscariot?

But, "once more," we have their cases adduced who "preached Christ, even of envy and strife," &c., (Letter, p. 17. Phil. 1: 15; and are told, "Assuredly, there is here another exhibition of the principle, that God will give efficiency to every part of his own divine system, however defectively it may be administered by men." Assuredly, he will, for "the Scribes and Pharisees sat *in Moses' seat.*" But to make this instance pertinent, it must be shown that those who thus "preached Christ," did it "defectively," because without authority to preach at all, whether from the want of a Divine or any other call. That they had the same authority to preach as those who preached Christ "of good will," and "in truth," may be assumed and asserted on the ground of ecclesiastical order, whatever that was at the time. If this assumption is incorrect, let it be shown wherein. But what does St. Paul write? "What then? Notwithstanding, every way whether in *pretence* or in *truth*, Christ is preached, and I therein do rejoice, yea, and will rejoice." He is not now bringing forward the question of authority to minister in the Church of God, as he does, when, for example, he asks, "Are all apostles? Are all prophets? Are all teachers?" (1 Cor. 12: 29;*) or says, "No man taketh this honor unto himself, but he that is called of God, as was Aaron;" (Heb. 5: 4;—but the religious character and motives of those who preached. The present instance, therefore, seems to me to be irrelevant.

In conclusion, the question to be settled by both parties in this discussion, is the rightful authority of those who ministered before God, or the contrary; and the effect of these ministrations as connected with one or the other fact. It will be admitted, I presume, that the acts of a lawful ministry, "called of God as was Aaron," done according to the appointed mode, are effectual to the end designed by him who appointed them, provided at least, there be no let or hindrance in those, or towards whom they are performed. It is also thankfully acknowledged that, religious acts done or received in good faith do receive *a* blessing, notwithstanding some defect in circumstances of the several cases. But, to secure to Korah and his company, granting all that is asked as to the relevancy of their history, was *the* object gained—not which they had in view, but—which *would* have been gained, had they belonged to the priesthood they sought? Are they who found an argument upon this incident of sacred history, willing to admit in the case of lay baptism, for example, that because "the brazen censers * * were made broad plates for a covering for the altar," those so baptized are "a memorial unto Christians that no stranger who is not called of God as was Aaron, come near to offer before the Lord; that he be not as Korah and as his company?" Was Caiaphas *not* of the blood of Aaron, or had he *not* a rightful authority as a high priest of God? Had *not* the preachers, good and bad, whom St. Paul mentions rightful authority of the same kind? Are the cases of the men who used the name of Jesus to the point? Were I an advocate of the validity of unauthorized ministrations of baptism, I should leave all these instances out of the question. Accordingly, we read again, "It is more directly to my present purpose, however, to speak of the rule which appears to have governed the administration of baptism." (Letter, p. 17.) r.

Feb. 1844.

* Suppose we admit the force of Whiston's doubt and omit the clause in the Greek copies, nothing is gained for the argument in the Letter.

* 1 Cor. 12: 28 ss. "And God hath set some in the Church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts," &c. How does this compare with the Congregational license supposed to be found in 1 Cor. 10?

For the Churchman.

Pews.—No. 4.

In Harrison's description of England, we read, "Finally, whereas there was wont to be a great partition between the choir and the body of the Church, now it is either small or none at all: and to say the truth altogether needless, since the minister saith his service commonly in the body of the church, *with his face towards the people*, in a little tabernacle of wainscot, provided for the purpose."

The *first* act by which the innovation of *a reading desk* was officially sanctioned was the canon of 1603. "It remained for King James, (says a writer in the British Magazine,) who cannot be charged with want of reverence for the ALTAR, to break the last connecting link between it, and the *daily prayers.* A convocation in the beginning of his reign, directed that a convenient seat should be made for the minister, *to read service in.* Thus the *desk* became a fixture, prayers were read *to the people*, not prayed with them: and the ALTAR, though treated with an affectation of respect at communion time, ceased to be the place, where "prayer was wont to be made." Hence the attempt to preserve its sacredness, by decorations, only experienced the fate of every attempt to express a sentiment no longer felt." It must, however, be remembered that these early reading pews, of which there is an example at Boxworth, faced east, as well as west; the enormity of a pulpit towering up between the desk and the ALTAR, was not then thought of. The kneeling board too, seems often to have been fixed so as to face only eastward. Mr. Finch, of Christ Church, Newgate street, being accused to the Commons, of bowing towards the ALTAR, made answer, that his pew was so situated, as to oblige him, if he bowed at all, to bow that way.

Here we may date the rise of pews. When the clergyman had his, the squire, the franklin, (or freeholder,) and the yeoman, each in his turn clamored for theirs, and the evil came in like a flood.

The earliest pew of which I know is just of this date, A. D. 1601. It occurs in Barking Church, Suffold. There is also one in the north aisle, of St. Mary, Geddington, Northamptonshire, which bears the following inscription: "Church-wardens, William Glover, John Wilkie, *minister* Thomas Jones, A. D. 1602." The formality of inserting these names at length, with the offices bourne by the parties mentioned, shows what a novelty a *pew* was then thought to be in Northamptonshire. There is another *pew* dated 1603, in Washam-le-Willows, Suffolk, and another in Geddington, inscribed T. M. M., i. e. Thomas and Mary, Meixelwell, who have a brass legend near it, A. D. 1604. In this year, St. Margaret's accounts have an item—"four keys to the burgesses locks, 12*s* 6*d*." This illegal practice is hinted at (having locks to pews) by Bishop Earle, in his character of the "She precise hypocrite." "Her own place in heaven she knows as well as the *pew* she has a lock to." At this time, the churches in Leeds were so full, "that they were constrained to build new seats and lofts."

The next year, A. D. 1605, Archbishop Bancroft put forth his primary articles. Enquiry is made about a convenient *reading pew*, but no notice taken about other *pews.* Whence we may conclude that Bishop Bancroft knew nothing of their existence as yet, or so thorough a Churchman could not have failed to expose them.

The writer in the British Critic says: "One Confessor in this good cause, and that very early in it, we are surprised to find omitted, viz., by the Cambridge Cambden Society. It is John Thornborough who A. D. 1603 was translated from the see of Limerick to Bristol. Butler in his history of that Cathedral, gives an account of what followed, on the authority of the Bristol Memorialist—'Thornborough was unhappily embroiled in dissensions with the corporation of Bristol, and with others of the citizens. During the years 1606–7 he never visited the city. In the former year the mayor and council obtained leave from the Dean and Chapter, to erect a gallery in the Cathedral, and constructed the same near the pulpit. The bishop, on visiting Bristol in 1608, caused it to be immediately pulled down; when the citizens, indignant at this assumption of power, represented the case to the King, who appointed commissioners to examine *whether the gallery made the church look like a play house*, as reported. Their answer being in the negative, Thornborough was compelled to reconstruct it at his own expense. This was accordingly done, but placed only about three feet from the ground, and at the same time the *pulpit* was removed to such a distance that it was impossible for persons sitting in the gallery to hear the officiating minister. The civic authorities made a second application to the king, who, when Thornborough next appeared at Court, rebuked him so sharply, that he left London, and proceeded to Dorchester, and would not come to Bristol again, for shame and disgrace. Continuing, however to annoy the citizens, the mayor applied to the Archbishop of Canterbury, and obtained some redress; but the corporation for several years attended divine service at the Church of St. Mary's, Redcliff. In the year 1603, the affair seems to have been so far compromised that the city officers returned to the Cathedral. This, however, might have been in compliment to Queen Ann, who, in that year visited the city, and with great parade and ceremony attended that church. Three years afterwards Thornborough was translated to Worcester, where he died in 1641, at the advanced age of 94.

Next year we find from one of Noy's reports, that an action was brought against certain churchwardens for removing a pew and cutting it in pieces. And judgment was given against them for wantonly destroying it. This however, it is said is not law.

Still the evil went on increasing. In Kingstone next Lewes, Sussex, is a *pew* in the chancel, bearing date 1608. And in this year St. Mary's the greater at Cambridge was *scaffolded, i. e.* galleried.

In 1610 a gallery was erected at the west end of the Collegiate Church of Wolverhampton, by the Merchant Tailor's company. It rests on two arabesquely carved uprights, which join on to the piers; the upper part, as in most early instances, is banistered, and contains four panels, two bearing shields, and two inscribed with texts of Scripture. It may be here observed that most early galleries are at the *west* end. In Wiston, Sussex, however, is one apparently of about this date, which runs along the north side of the nave, and is banistered.

Two or three years before this, the notorious Edmund Calamy was presented to St. Mary's Aldermanbury. As a natural result, in a short time we find an application made by Robert, Earl of Warwick, for a pew in his church. The vestry offered him that in which Mr. Calamy's family usual sat, with a permission to build himself one, at the end of a little gallery, "as his honor shall think fit."

In 1611, the following ludicrous entry, showing that pews were even then baized, is to be found in the St. Margaret's accounts: "Item, paid to Goodwyfe Welles *for salt to destroy the fleas in the churchwardens pew*, 6*d*."

As you seem to think, Mr. Editor, the history of *pews* is interesting to the readers of the "Churchman," I will go on to transcribe further particulars. In the meantime let me ask what will probably be the arrangement in this respect of "New Trinity?" We have seen that *pews* are a puritanic innovation, brought into the Church to the great derangement of her CATHOLIC DEVOTIONS. Would God, the proper authorities of Trinity Church might set the first example on this side of the water, of cleansing the House of God of "these eye sores and heart sores." If there must be seats, let them be light and moveable, so that at least on particular occasions, the whole area may be cleared, for special services. G. B.

For the Churchman.

Order and Essence.

"What can the fondest mother wish for more,
Even for her darling son, than solid sense,
Perceptions clear, and flowing eloquence."
WYNNE.

What can the Church, our spiritual mother, wish for more, in her bishops and other ministers, who feel themselves called upon in the present emergency to "lift up their voice" and "cry aloud." Warning her children of the dangers, which seem to them to be impending, than "perceptions clear," united with "flowing eloquence."

Even a bishop may be very "eloquent," and yet not very "clear." Ever since I heard the first report of "the Novelties which disturb our peace," and could catch a distinct sound of the "Green Mountain" trumpet, I have been wondering, how so sensible a man as Bishop Hopkins, could possibly have repeated so old and oft exploded a notion, as that which forms the basis of his two first letters. I will state the matter as the bishop has presented it. He says:

"I beg leave to be understood, as directly maintaining, *that the institution of the Episcopal government is divine, because Apostolic.*" With Hooker he holds without the slightest reservation, "*that if any thing in the Church's government, surely the first institution of bishops was from Heaven, was even from God; the Holy Ghost was the author of it.*" This is well.

"But (says the Bishop) it does not necessarily follow from this, that *the loss of Episcopacy destroys the very being of the Church.* It destroys its apostolic *order*, undoubtedly; but, as I have already shown in the question of the sacraments, that their *essence* may be had, when their *order* is wanting, so it is in the question of the Church. Hence I am compelled to admit that although the Episcopal government be indeed of divine institution, and although the want of this be the want of the *order* appointed by the authority of Christ, yet the Church in its *essential* elements, may subsist notwithstanding. The *completeness* or *perfection* of the Church requires both the apostolic *doctrine* and the apostolic *government.* The *faith* of the Church, and the *ministry* of the Church should doubtless go together. The first is the *jewel*, the second is the *casket*: "*We have this treasure*," saith St. Paul, "*in earthen vessels.*" But the loss of the one, does not necessarily involve the other, even as the destruction of the body, does not necessarily involve the destruction of the soul."

"Here we have the substance of Bishop Hopkins's theory. It is the same as that of Dr. Hawkins, set forth in his celebrated sermon at the consecration of the Colonial bishops, and repeated by the editors of the Episcopal Recorder at the time. His was the *key note*; he first raised this old-fashioned tune in these later times; and it has been joined in with, in full chorus by the whole body of Low Churchmen, on both sides of the great waters. I purpose to show your readers, as I think I can do, without any great pretensions to

"Perceptions clear,"

and none at all to

"flowing eloquence,"

that they who adopt this *notion*, are left without any Church at all. A consequence of which, I am sure, they have not

"A perception clear."

The theory is this, reduced to a single line,

The *order* of the Church is not essential to ITS *being.*

The fallacy of this conceit, consists in confounding the *Church* and the *faith*: the *ministry* and the *doctrine*: the *government* and the *end designed by it*: the "*treasure*" and the "*vessel*:" the *jewel* and the *casket*: the *body* and the *soul.*

The bishop says that the "destruction of the *body*, does not necessarily involve the destruction of the *soul*." True. But this is not the question. The true question is, Does the destruction of the *body*, necessarily involve the destruction of the *body*? What is the Church, but the body? It is not the soul. The *essence* or soul of the Church, to use the bishop's fa-

vorite term, is "the Spirit of God," pervading the "body." The *faith*, may perhaps without confusion, be said to be *of* the *essence* of the Church; but it is not *the* Church. The Church is truly, as the bishop says, the *casket*, the Holy Ghost and the true faith are the jewels. The *spirit* and the *faith*, are the "*treasure*;" the Church is the "*earthen vessel*," at least that part of it which is upon earth.

When we speak of the *Church* we speak of that divinely constituted SOCIETY of which Jesus Christ in his glorified humanity is "the Head:" the *order* of which *he* has determined according to his infinite wisdom; the ministry of which *he* has appointed; and the sacraments of which *he* has ordained; all to compose his "body," for the ministration of his grace, to a fallen world. Now surely the *order* of this society is *essential* to the *being* of the society. This appears to me to be the only true issue between us and those bodies of Christians who are not of the *order*, of the "One Holy Catholic and Apostolic Church." The Church is a perpetual divine corporation, a particular *form* was given to it, to be continued to the end of time. His *form* is ITS *order*, and that *order* is *essential* to ITS being. If another *society* be formed, or a hundred others, they may be called *Churches*, in the loose sense in which that term may be applied to any *assembly*: but in no *true* sense can they be called *the Church or "body" of Jesus Christ*, or the "Holy Catholic and Apostolic Church," spoken of in the Creed.

If this reasoning be sound, and that it is, appears to me to be incontrovertible. It seems to follow that *Low Churchism* is *no Churchism*. A "Low Churchman" is a nonentity. He has no being, as a Churchman. There can be no middle state, between *being* and not *being*. If the "vessel" is broken, and useless, there is no "vessel." If the "casket" is stolen or taken away, there is no "casket." If the "body" is destroyed, there is no "body."

I most heartily agree with you, dear brother, in the sentiment which you have expressed from "Scandret," in your last admirable editorial: that the "honest impugners of Catholic doctrine, *know it not, and in their blindness and ignorance they contemn it*." May God give them eyes to see. When he does, they will wonder how they could ever have fallen into so great an error as to suppose that the *order* of the Church of Christ is not *essential to its being*.

Yours affectionately, G. B.

For the Churchman.

Plain Words about Missions.

Mr. Editor,—From a statement of the Secretaries of our Missionary Committees it appears that there is a great deficiency of funds which must be made up soon, otherwise our Missions must severely suffer. By many this deficiency is attributed entirely to a want of proper interest on the part of the members of our communion. That there is too much indifference to the spreading of the Gospel on the part of Christians generally, I freely admit; but I think there are other causes operating to prevent that free contribution of funds to our Committees, which are, at present, so much needed. Justice demands that these causes should be plainly stated. Many, I know, of the best friends of missions are at this time withholding their funds from the Committees, simply because they cannot conscientiously send them. To some of these causes I proceed respectfully to invite attention.

1. The *expenses* attending our present organization are considered far too great. Upon this point I have heard much complaint, and as I think with reason. But that every person may judge for himself, I will present a few facts. From June, 1838, to June, 1843, a period of five years, the whole amount of receipts for Missionary purposes, has been about $302,414 86. For the same time the expenses, for agents, clerks, rents, printing, &c., have been about $42,754 30, leaving a balance of $259,660 56 which have been appropriated to the support of Missions. According to this statement, the average annual receipts, for the last five years, have been $60,482 97—the average annual expenses, $8550 86, or about one seventh. It may be said that these expenses are absolutely necessary. I grant they may be with our present organization, but no business man, I think, will say that such an organization is an economical one. Surely machinery which requires such prodigious power to keep it in motion cannot be of much service. I leave this point with the remark, that many hundreds of dollars, in one or two parishes, with which I am acquainted, have been withheld from the Committees, though not from the cause of missions, mainly for the reasons which have been given.

2. There is a growing dissatisfaction with the manner in which the funds for the Foreign field have been distributed. Let facts speak. Within the last five years there have been expended upon what may be termed the Greek Missions, $44,337. Some 9 persons have usually been employed, mostly in teaching. Upon this point much might be said, but I forbear. In China, during the same period, there have been expended $13,139. The Missionaries, from two to three in number, it is stated, have been residing at Batavia or Macao. At Mardin, for *one* year, $2,369 were expended; one Missionary was sent there. In Constantinople, for *four* years the sum of $12,693 has been expended; one Missionary and his wife have resided there. What has been accomplished, or is likely to be accomplished at this station is more than the writer of this article, or any human being can pretend to say. At any rate, it is thought by a great many, that the funds of the Committee could have been much better employed. In Africa for five years, there have been expended $42,956. The number of persons employed has usually been about 12. This mission, so far as I know, has commended itself to our whole communion.

The judgment of the Church generally, with reference to these various stations, may be gathered somewhat from the following facts. During the period mentioned, the receipts specifically for these missions have been—for Africa, $26,233; China, $10,314; Greece, $8706; Constantinople and Persia, $1,495; Mardin, $322. With these statements I leave the subject of Foreign Missions.

I have a word to say about our Domestic Missions. It is an unpleasant task to find fault, but I believe, under present circumstances, the truth should be plainly spoken. There are many who are conscientiously opposed to sending their funds to the Domestic Committee. The following are some of their reasons:

1. They do not think that sufficient care has been taken to select suitable persons to go out as Missionaries. I might say a good deal upon this point, but I forbear. The fact however exists, and it is a most serious one. I cast no reflections upon the Missionaries—they are undoubtedly good men, but it is not every good man that is suitable for such a work. I wish for the sake of the Missionaries themselves, that the whole truth could be spoken.

2. It is thought that there is too much changing of places on the part of the Missionaries. Any person who will take the trouble to look over the reports for the last few years will be very much impressed with this fact. This could be remedied by requiring persons who enter into the service of the Church as Missionaries to continue as such for some specified time—say five years. Then the responsibility of changes would rest upon the bishops.

3. It is thought that it is injudicious, under present circumstances, to send out men with families. Many of the embarrassments of the Missionaries are certainly occasioned by this circumstance, and these embarrassments always injure their influence.

4. It is thought that there is too great a disposition to multiply Missionary Bishops. Every now and then a suggestion appears, that it would be well to have a Missionary Bishop among the Indians. Now these suggestions have caused some little anxiety among the people. They like bishops, but they are beginning to find out that it is a pretty expensive business to send out such kind of Missionaries. A presbyter can be sent out any where for some $400 or 500 per annum; but it costs $2,000 to send out a bishop. This they think is paying too dear for the advantages. Understand me, Mr. Editor, I am putting down on paper what is as common as can be in the common conversation of the people in the West upon these points. If they are wrong, why, let them be put right; but it cannot be expected that they will pay their money while feeling thus.

I believe I have now gone over the principal objections which have been made to our present system of Missionary operations. In what I have written I have not intended to reflect upon any individuals. My only wish has been to present certain facts which I am sure have stood in the way of that harmony of action which is so desirable in all our Church matters. The Committees and the Secretaries may make their appeals, but there will be no hearty response till things are materially changed. As matters now are a great number of our parishes will stand aloof from our present system, and will employ their Missionary funds according to their own judgment.

A CHURCHMAN OF THE WEST.

For the Churchman.

St. Ann's Church, Annapolis, Md.

The beloved Bishop of our Diocese made us a visitation yesterday, much to the delight and edification of a large assemblage not only of Churchmen, but of other Christians, among whom we were happy to observe members of the Roman communion and of several of the sects of our dissenting brethren. We say so especially because it is our earnest desire, that such as she is—not as she is too frequently represented by prejudice and ill-will—our Church should be seen and judged of. Few occasions among us, could be better adapted to this end, for in the two sacraments and in two of her sacramentals, she was exhibited in her full and beautiful proportions. We had three cases of adult baptism, forty-four confirmations, one ordination, and the eucharist administered to about one hundred and fifty communicants.

A particular account of these interesting rites it is not my purpose to give; a very brief one must suffice. You will readily conceive that the usual allotment of time for the services of the Lord's day would not be sufficient on this occasion; accordingly the baptisms were administered by the rector at the conclusion of the Sunday-school services at 9 o'clock in the morning. The ordination and communion took place in the regular hours of the morning service, and the confirmations in the evening service, which from the large number partaking of the rite was extended into the shades of night.

The ordination was of Mr. W. F. Brand, deacon, to the priesthood. He was presented by the Rev. Dr. H. Humphreys, President of St. John's College in this city. The sermon, the character of which is prescribed by the rubric, was preached by the bishop from 1 Cor. 3: 9. "For we are laborers together with God: ye are God's husbandry: ye are God's building." It held forth in bold and distinct terms the principle of Episcopacy, the dignity and solemn authority of the priesthood of Christ, the great head and bishop of our souls, and the clear necessity of asserting and maintaining the doctrine by all Churchmen. In a strain of touching remark, he made it apparent to the minds of all candid hearers, how possible it is to harmonize that charity for others which "thinketh no evil" with that stern sense of duty, proceeding from faith, which dictates the fearless assertion of God's "truth in love."

In the sermon on confirmation, also prescribed by the rubric, the bishop placed in a convincing and interesting point of view, the Scripture character and obligation of the rite of confimation, showing its place among the first principles of the gospel, its religious efficacy and its moral worth. The heart must be hard indeed which could witness so many young heads of both sexes bowing in faith and love before the altar of God for his blessing through the laying on of the hands of his consecrated servant, without emotion both deep and wholesome.

In these duties the bishop was assisted by the Rev. Gordon Winslow, the rector of St. Ann's, and the Rev. Messrs. Williams and Lyman. The Rev. Mr. Kerfoot, Principal of St. James's Hall (the Diocesan school for boys) was present, but took no part in the services of the chancel.

The writer of this meagre account was once told by a Presbyterian minister just returned from England, and who shortly after took orders in the Church, "You know nothing of the stirring effect and solemn impression of the services of your Church till you witness its full display in the mother Church." I believed him; yet I could not but realize somewhat of that to which he referred on the occasion I have thus sketched. G.

Annapolis, March 4, 1844.

For the Churchman.

Mr. Editor,—Your correspondent "Economy," writing about the Spirit of Missions, as appears in your paper of last week, has fallen into great misconception and error,—whether from incapacity to apply the easiest of arithmetical rules, obliquity of vision, gazing through a false medium, or, last of all, trusting to "blind guides," I am unable to determine; nor is it a matter of any importance to the Church. He says: "From the reports of the Treasurers of our Committees it appears, that during the period of some three years, there were paid out on account of the Spirit of Missions $4,300." He therefore suggests "that this branch of expenditure be dispensed with, all the ends of such a publication can be reached by our Church papers," for he has "invariably found all the important matters relating to our Missionary operations presented in them."

When it is considered, that the "Spirit of Missions" is the peculiar organ of the Church in this country, in her undivided capacity—the only organ she exclusively possesses whereby to make known her progress and declare her need in the execution of her divine commission; when it is known that this periodical is sent gratuitously to every clergyman in the United States having a parochial charge, (such, at least, is the intention,) and is elsewhere distributed so as to awaken, by the information it contains, and the arguments it presents, the slumbering zeal of the members of the Church—that zeal for God, which, like its invariable companion—*mercy* to His creatures,

——"Is twice blessed,"
"It blesseth him that gives and him that takes,

it would seem that the reflections of a sober-minded Christian should take a different direction from that pursued by those of "Economy." What, if he had set about investigating the causes of the state of things he represents? What if he had done what in him lay to remove them,—whether ignorance of the publication and its objects, or indifference to them, which he daily met with? What, if, first of all, he had reviewed his *figures*? Had he done this last, he would have discovered that $2,337 76 instead of "$4,300" has been drawn from the Treasury of Missions, (in both departments,) within the period named, in aid of the "Spirit of Missions."

But "Economy" knows nothing of the *present* condition and prospects of the publication, and although he could find that in some equal period elapsed, twice the appropriation he names, had been made to this work, it would have no bearing upon his argument, unless it were more or less dependent now. Upon this head I am happy to be able to state, upon good authority, that the Spirit of Missions promises, with care, to yield a return for the whole amount of expenditure (covering the gratuitous distribution) with, perhaps, the exception of the *Diocesan Maps* which are in course of publication. It is, indeed, *hoped* that the additional value which these give to the work will assist in giving it a wider circulation.

Allow me, then, Mr. Editor, to suggest to such of your readers as may have been like minded with Mr. Economy, that if, instead of speculating upon the expediency of continuing the publication of the Spirit of Missions, while it is yet in progress, they lend it a little kindly influence and support, they will speedily see the problem solved in a manner satisfactory to all parties, unless their position is one of real hostility to the conduct and objects of the work, which I would not be ready to believe. Surely there are few in the Church who would see the history of Missionary labor and endurance and accomplishment *buried* in the columns of our newspapers.

VERITATIS AMICUS.

For the Churchman.

The Bishop of South Carolina.

Although Dr. Gadsden has been but a few years in the Episcopate, he is one of the oldest, most intelligent, and most devoted of our clergy. For more than thirty-five years he has been an active and influential member of the Convention of the Diocese of which he is now the Bishop, and has held the same connection with every General Convention, save one, which has met within the last thirty years. He was the intimate and confidential friend of his distinguished predecessors, Bishops Dehon and Bowen; and has ever been distinguished by his intimate acquaintance with the polity and legislation of our Church, and his thorough appreciation of the great Catholic principles which, drawn from the word of God, every enlightened Churchman recognizes as lying at the foundation of all just interpretation of sound Canon law. His rebuke, therefore, of the palpable injustice, and the essential radicalism, of depriving Bishops of the *rights* constitutionally and canonically awarded to them, in the constitutional and canonical fixing of the rule and measure of their responsibilities, and subjecting their solemn official acts to investigation and censure, and themselves to virtual condemnation, by persons and bodies having no legal control or supervision of them, and thus laying law and order at the feet of individual prejudice and whim—I say that Bishop Gadsden's rebuke of such novelties, and of agencies so fundamentally and permanently disturbing to the peace of the Church, is that of a wise, experienced, and good man, to whom no one need be ashamed to look up for direction, or for correction of erroneous views and principles into which he may have honestly fallen.

For one, as an humble and devoted son of the Church, I thank the Bishop. Nor do I in the least doubt that if the loose Church principles against which he has manfully set himself, should gain strength among us—which God, for His Church's sake, forbid!—there are Bishops, now suffering themselves to think unfavorably of his position, who will cordially thank him for his noble stand in behalf of the securities erected by Catholic principle, and constitutional and canonical law, around their official responsibilities and acts. N. E. N.

For the Churchman.

"The Protestant Catechism."

Mr. Editor,—The worthy "Protestant" who so ably defends our cause in the "Catechism" which, in your last, you extracted "from the English Churchman," was undoubtedly correct in reference to the state of things in his country. As its publication here, however, may have an unfavorable bearing upon the cause of "our common Protestantism" in this country, I crave permission for a few remarks.

It is there stated that "future rewards and *punishments*" are included in Protestant doctrine. Now if I understand aright, there is a large body of our Universalist Protestant brethren, whose private judgment excludes future punishment from their creed. Let us not alienate them from the great Protestant league. The doctrine which they abjure is *sectarian*. Let those who think it right to believe in it do so; but let us not presume to enforce it upon men's consciences, and thereby risk the strength and unity of the Protestant Association.

"*The Divine revelation of the Holy Scriptures*" is also represented as a Protestant doctrine. There are with us very many Protestant brethren, namely, those called Socinians, with whom the terms here used to express this point of doctrine will be unacceptable, unless they may be considered as merely including the profound admiration in which they—respectfully declining belief in the personality of the Holy Ghost, and in any supernatural communication of the infinite with finite mind—hold the delightful effusions of David's and Isaiah's muse, the wise ethics of Moses, Solomon, and Jesus, the peculiar credibility of the Bible historians, and the profound ingenuity of Paul's metaphysics.

We delight to meet these brethren on our noble Protestant platforms, where one of our worthy bishops is said to have not long since given his respectful silent assent to the principle that those points on which we all agree are the only essential parts of the Gospel. Let us not therefore grieve them by withholding the credit of Protestantism from the version to which their sacredly protected private judgment arrives respecting the kind of inspiration or revelation which characterizes the Bible.

Our "Protestant" says, moreover, that "all Protestants agree that the authenticity of the Bible must be admitted before applying the principle"—that is the glorious and infallible principle of the right of private judgment. Is this so? Dear brother Spring, it is well known, has said that infidelity is better than Romanism. May not this be regarded as placing infidelity, or the utter denial of "the divine revelation of the Holy Scriptures," in the same category with Protestantism?

Let us be careful, Mr. Editor, how we encourage division or distrust in the Protestant ranks. Let us be all love in that direction, and reserve our godly fury, spite, and hatred for our common papal foe. CHARITY.

THE CHURCHMAN.

New-York: Saturday, March 16, 1844.

The Thirty-nine Articles.

In vindicating the Church against the violent assaults which have been recently made upon her peace and order, and of which the ordination at St. Stephen's was the innocent occasion, we alluded to the impeachment of Mr. (afterwards Bishop) Montague, by Mr. Pym and others of the House of Commons, and gave the judgment of three learned and distinguished bishops, Buckridge, Howson and Laud, who interposed between Montague and the Puritan faction. We now give an extract from Bishop Cosin's account of the conference in regard to Montague's case, which may serve at least to show how cautiously our Articles are expressed, and how surely the Puritan hammer rebounds from the Church's anvil on the head of those who beat it.

The charge which was brought against Montague by the Puritans, Dr. Morton and Lord Say, and from which he was defended by such men as Bishops Cosins, Buckeridge and White, was that he "had contradicted the public doctrine of the Church of England," and that he *prevaricated in order to give advantage to the papists*. The charge was at first sight so plausible as to be entertained by such men as Lord Coke, who, however, when the sense of the Articles was placed in its true light by men who had carefully studied their history and structure, and when the accused was suffered to explain his own meaning, were indignant at the blind and pertinacious zeal of the accusers. The like charge is still advanced against those who are ready and desirous to express their whole meaning on controverted points in the very words of Bishops Montague, Taylor, Andrewes, and other shining lights of the Church of England; and now as then, we have some who like Morton, pretend to know another man's meaning better than himself; others who like Lord Say, seek to sustain themselves in a false position by charging honest men with prevarication; others who with Lord Coke can magnanimously dismiss a groundless charge by saying of the defence, "It giveth me full satisfaction;" and others again of warmer temperament who turn from the accusers with the exclamation, "These be the most unreasonable men that were ever talked withal." Human nature is ever the same.

* * * The Bishop of Lichfield* urged, that Mr. Montague, in his appeal, had contradicted the public doctrine of the Church of England, delivered in the 21st Article, the affirming that "General Councils neither have erred, nor can err," and the Article allowing the contrary, that "General Councils, forasmuch as they be an assembly of men, whereof all are not governed by the spirit and word of God, may err, and sometimes have erred, even in things as appertaining to God."

After the Bishop had a while advanced this objection, the Dean of Carlisle† answered, that when Mr. M. was rightly understood, the seeming contradiction between his word and the words of the Article would be soon taken away. For, first, whereas the Article speaketh of General Councils indefinitely and at large, that is, of such as have been reputed lawful and general according to the opinion of the multitude, Mr. M. proposeth his assertion of none such, but of some certain General Councils only, which are such as be not lawfully called alone, and which consist of the most worthy and learned pastors, or bishops of the Christian world, but such also as, being so called, do, with a pious affection, orderly proceed to the making of their canons, and framing their conclusions, according to the rule of God's word, submitting themselves to the guidance of his Spirit, which he hath promised unto such as are gathered together in his name.

And here, as the dean was about to proceed, "Take what council you will," quoth my Lord of Lichfield, "and qualified with any conditions whatsoever, I will prove by this 21st Article, that all the councils of the world may err. For this is my syllogism:

All assemblies of men may err.

But all General Councils whatsoever are assemblies of men; therefore:

All General Councils whatsoever may err."

It was answered, that all assemblies of men in sensu diviso, and considered merely as men, may err; but all assemblies of men in sensu composito, considered as men rightly qualified, and duly proceeding through the power of God's Spirit, (wherewith they have promise to be assisted and led into all truth,) shall not so err.

As the Bishop of Lichfield began to reply, "My Lord," quoth the Bishop of Rochester,‡ "you shall not need, for as you propound your argument, you make an adversary to yourself where you find none. The point of difference is not so much, whether General Councils may err or not at all, (for in many things they have erred, saith the article, and Mr. M. denies it not,) but whether General Councils qualified, as before was told you, have erred, shall or may err in fundamentals or no, which the article doth not and Mr. M. will not, affirm."

"I will prove it," said the Bishop of Lichfield, "that it saith they may err in fundamentals.

Things necessary to salvation are matters fundamental;

But the Article saith they may err, and have erred in things necessary to salvation;

Therefore the Article saith, they may err in fundamentals."

It was answered, that the Article said no more but that they might err, and sometimes have erred even in things appertaining unto God, and many things appertaining unto God are neither fundamental nor necessary to salvation.

"There can no sense be made of the Article," quoth my Lord of Lichfield, "but only that which I have made already; things appertaining unto God, and things necessary to salvation, have reference here one to another, and are made the same things."

My Lord of Rochester replied, "that the sense was this: first, that General Councils at all times, and in all things appertaining unto God, are not infallible; for in some of these they may err, and sometimes have erred; and secondly, that if they proceed in a further degree of making things which pertain unto God and religion to be also necessary to salvation, their authority shall not be received without the Scripture. So that here was a plain difference put between things necessary to salvation and things generally appertaining unto God.

Hereupon my Lord Chamberlain called for the Book of Articles, and comparing the former words with the latter, professed that my Lord of Rochester had given a most plain and true meaning of them both. Dr. White added, "that howsoever the Article saith, they may and have erred in things appertaining unto God, yet it doth not affirm that they have or shall err in things necessary to salvation, so long as they take the Scripture for their guide, and use the means which God hath appointed, and which the first four General Councils used to guide them."

"Do not all things necessary to salvation pertain to God?" quoth the Bishop of Lichfield.

"Yea," quoth my Lord of Rochester, "but all things appertaining unto God are not necessary to salvation. Neither doth the Article speak of erring in all things that pertain to God, but in some only; for the matter being contingent, and the proposition indefinite, the rule is, *indefinita propositio in materia contingenti semper est particularis*; and therefore in some things they have erred, and may err, but not in all."

The Bishop of Lichfield replied, "It is a true rule, my Lord, in other things, but not in Articles," and being yet not satisfied, endeavored so long with his logic in antecedents to prove that either the Article must bear that sense which himself had made of it, or else have no sense in it at all, as that the lords began to be somewhat weary of his discourse; and thereupon desired him to return where he was before, and to show when and in what fundamental point any General Council hath erred, which was qualified, as Mr. M. requireth.

The Bishop made instance in the second council of Ephesus, which was both general and lawfully called by the Emperor Theodosius, yet it erred in approving of Eutyches' impiety against Christ.

It was answered by my Lord of Rochester that this was no lawful council, but a factious and heretical conventicle, which wanted all the conditions that Mr. M. requireth to the constitution of a true General Council.

It was also added by Mr. Cosin, that all men know that Synod at Ephesus was condemned and vilified by the great general council of Chalcedon; and the reason was given by Mr. Dean of Carlisle, not only because of the decrees in faith there concluded, but also in respect of the outward form and manner of proceeding therein.

Then was a second instance made by the Bishop of Lichfield in many later general councils, and especially that of Trent.

It was answered again, that all these were neither truly general nor yet otherwise qualified according to the conditions required in a council by Mr. M., who hath exempted none from error but such (for still his discourse runs upon the word such, said my lord duke and the Earl of Carlisle) as have the like form and qualifications to the first four general councils. "Yet," quoth my Lord of Rochester, "as ill as things were carried in the very council of Trent, which was far from being general, it is hard to demonstrate where this council hath erred in any direct fundamental points of faith, for that in the very beginning of the council, sess. tertia, it had made a special decree that all and the only fundamental points of faith, which every man must necessarily believe for his salvation, were contained totidem verbis, in the Constantinopolitan creed then used in the Church, and there repeated and established by that council. Whereupon whatsoever they determined afterwards, cannot, by their own decree, be made fundamental or necessary to salvation."

And with this discourse the Lords professed themselves much satisfied, and were confirmed in the truth, or so great probability, at least of the truth of Mr. M.'s assertion, as that it deserved not to be quarrelled.

"I perceive," quoth my lord chamberlain, "that Mr. M. restraineth his assertion to the first four general councils. Can my lord of Lichfield show us in what point they have erred that is fundamental?"

"The first four?" quoth my Lord of Lichfield, "I cannot tell; Mr. M. saith in one place he acknowledgeth none truly general but them, and in other places he seems to aim at more."

"Nay, if it be come to seeming," quoth my lord duke, "we shall look long enough before we see the apparent errors that you spake of, and promised to show us."

The bishop replied, "that Mr. M. prevaricated, said and unsaid; but he knew his meaning well enough."

"Yea, there it is," quoth my Lord Say, "he prevaricates that the papists may take advantage against us out of his words."

My Lord of Rochester told them that prevaricating was a hard and unseemly word to be put upon a man of Mr. M.'s ingenuity, who spake nothing but what he meant very truly. Yet still the Bishop of Lichfield urged that his meaning in this point could not be good.

"Know you his meaning better than himself?" quoth the duke.

Whereupon it was desired by Mr. Cosin, that inasmuch as every man was the best explainer of his own meaning, Mr. M.'s words might be read, wherewith he had fully interpreted himself concerning this matter.

The duke and the Lord chamberlain demanding if any such plain and full place could be shown, Mr. Cosin brought the book unto them, and pointing out the place, desired my lord chamberlain to peruse it, and to ask the Bishop of Lichfield what he could desire to have a man write or say more.

When his Lordship had privately read over the place or passage with the duke, he spread the book suddenly upon the table, and requested the lords to hear the place read, "a place," quoth he, "that will end all this controversy, for it is the conclusion and sum of all Mr. M.'s discourse about general councils. And thus he writes, speaking of these words in the article, 'Things necessary to salvation must be taken out of Scripture alone. Councils have no such overawing power and authority to tie men to believe upon pain of damnation, without express warrant of God's word, as is rightly resolved in the Article. They are but interpreters of the law, they are not absolute to make such a law. Interpretation is required but in things of doubtful issue; our fundamentals are no such. Councils are supposed not to exceed their commission, which warranteth them to debate and determine questions and things *litigiosi status*. If they do not hoc agere sincerely; if they shall presume to make laws without warrant, (Mark you that" quoth the duke,) and new articles of faith, (who have no further authority than to interpret them,) laws without God's Word, that shall bind the conscience, and require obedience upon life and death, (What then?" quoth my lord chamberlain,) our Church will not justify their proceedings, nor do I.'"

"And by my faith," says my lord chamberlain, as soon as ever he read the place, "if ye accuse Mr. M. for such opinions as these, you must accuse me and all my lords here besides, for I think we be all of his mind."

"I know not what the Bishop of Lichfield would have," quoth the duke, "if this will not satisfy him."

"It giveth me," saith Mr. Secretary Coke, "full satisfaction."

My Lord Say made answer, and the Bishop of Lichfield seconded him, that they took no exceptions against this place, but against a former passage, where Mr. M. saith that a general council shall never err in fundamentals. "Nay," quoth Mr. Cosin, "may it please your lordships, Mr. M. speaketh of such a general council whereof he said before; and he doth not peremptorily say it shall never err, but he delivers it as a probable opinion only, and no more. The last words of his chapter are, '*De tali concilio, et saniori parte, et conclusionibus in fide probabile est.*'"

"You may take in the former words," quoth the duke, "to conclude the information is a mere cavil."

The Lord Say and Seal still insisted upon it, that Mr. M., in this passage had contradicted the former, which was it that they took exceptions against, and therefore he bade Mr. Cosin leave pointing to places and read no more.

"What," quoth my lord duke, "will you not give a man leave to explain himself, and have his mind told? Doth not the place which comes after explain that which went before? These are the most unreasonable men that ever were talked withal."

Whereupon the Bishop of Lichfield professed, that if Mr. M. intended no more than what these latter passages of his chapter imported, he was content to be quiet, and would quarrel him no more further in the point.

"Yea," quoth the duke, "and good reason; otherwise upon what ground shall we believe my Lord of Lichfield, or any other preacher who will tell us they do not err, if we cannot be persuaded that whole general councils, true and lawful, taking for their rule the Word of God, and proceeding in the same steps that the first four did, (whereof my Lord spake before,) shall not in all probability err, or deceive us in fundamentals and things necessary to salvation? We may safely conclude, then, that Mr. M. is quit of this objection."

* Dr. Morton, a Puritan. † Dr. White.
‡ Dr. Buckeridge, the friend of Andrews and Laud.

SERMONS, *bearing on Subjects of the Day*. By JOHN HENRY NEWMAN, B. D., *Fellow of Oriel College, Oxford*. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street. 1844.

A volume of "Sermons, bearing on Subjects of the Day," from one who has done more than any other man to invest these subjects with absorbing interest will naturally be sought after by persons of all religious parties. To us the volume is particularly opportune, as it gives us a good occasion to renew, in *this number** of our journal, all that we have presumed hitherto to say in favor of Mr. Newman's writings; and to add that since the American issue of the "Parochial Sermons" our conviction of their excellence has been strengthened by an observation of their practical effects. What influence they may have when they are read in the temper of cavilling criticism which tortures particular expressions to detect "heresy," we cannot tell; but we have reason to believe that many honest and good hearts have received from them that heavenly seed which springs up and bears fruit to eternal life. To us they seem to express the very mind of CHRIST, and the reproaches which are heaped on their author merely remind us of the words, "If they have called the Master of the house Beelzebub, how much more they of his household." Those who have read the "Parochial Sermons" with the desire of spiritual profit, will not be much moved by the question "Have any of the Rulers believed in him," but will rather pray that the "rulers" who denounce so eminent a saint be not themselves stricken with the judicial blindness of the Scribes and Pharisees. Thus far we are acquainted with the present volume, (having read but three of its sermons,) chiefly through the pages of hostile critics; and as their quotations, embracing doubtless the passages deemed by them the most objectionable, have had an effect on us the opposite of that intended by the critics, we feel that we run no risk, but do much good in warmly commending the volume to our readers.

* The above was intended for the last Churchman.

The work concudes with the following most eloquent passage:—

A lesson surely, and a warning to us all, in every place where He puts His name, to the end of time; lest we be cold towards His gifts, or unbelieving towards His word, or jealous of His workings, or heartless towards His mercies. . . . O mother of saints! O school of the wise! O nurse of the heroic! of whom went forth, in whom have dwelt, memorable names of old, to spread the truth abroad, or to cherish and illustrate it at home! O thou from whom surrounding nations lit their lamps! O virgin of Israel; wherefore dost thou now sit on the ground and keep silence, like one of those foolish women who were without oil on the coming of the Bridegroom! Where is now the ruler in Sion, and the doctor in the Temple, and the ascetic on Carmel, and the herald in the wilderness, and the preacher in the market-place? where are thy "effectual fervent prayers," offered in secret, and thy alms and good works coming up as a memorial before God? How is it, O once holy place, that "the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth, . . . because joy is withered away from the sons of men?" "Alas for the day! . . . how do the beasts groan! the herds of cattle are perplexed, because they have no pasture, yea, the flocks of sheep are made desolate. "Lebanon is ashamed and hewn down; Sharon is like a wilderness, and Bashan and Carmel shake off their fruits." O my mother, whence is this unto thee, that thou hast good things poured upon thee and canst not keep them, and barest children, yet darest not own them? why hast thou not the skill to use their services, nor the heart to rejoice in their love? how is it that whatever is generous in purpose, and tender or deep in devotion, thy flower and thy promise, falls from thy bosom and finds no home within thine arms? Who hath put his note upon thee, to have "a miscarrying womb, and dry breasts," to be strange to thine own flesh, and thine eye cruel towards thy little ones? Thine own offspring, the fruit of thy womb, who love thee and would toil for thee, thou dost gaze upon with fear, as though a portent, or thou dost loathe as an offence;—at best thou dost but endure, as if they had no claim but on thy patience, self-possession, and vigilance, to be rid of them as easily as thou mayest. Thou makest them "stand all the day idle," as the very condition of thy bearing with them; or thou biddest them be gone, where they will be more welcome; or thou sellest them for nought to the stranger that passes by. And what wilt thou do in the end thereof? . . . Scripture is a refuge in any trouble; only let us be on our guard against seeming to use it further than is fitting, or doing more than sheltering ourselves under its shadow. Let us use it according to our measure. It is far higher and wider than our need; and it conceals our feelings while it gives expression to them. It is sacred and heavenly; and it restrains and purifies, while it sanctions them.

And now, my brethren, "bless God, praise Him and magnify Him, and praise Him for the things which He hath done unto you in the sight of all that live. It is good to praise God, and exalt His Name, and honorably to show forth the works of God; therefore be not slack to praise Him." "All the works of the Lord are good; and He will give every needful thing in due season; so that a man cannot say, This is worse than that; for in time they shall all be well approved. And therefore praise ye the Lord with the whole heart and mouth, and bless the Name of the Lord."

"Leave off from wrath, and let go displeasure; flee from evil, and do the thing that is good." "Do that which is good, and no evil shall touch you." "Go your way; eat your bread with joy, and drink your wine with a merry heart, for God now accepteth your works; let your garments be always white, and let your head lack no ointment."

And O, my brethren, O kind and affectionate hearts, O loving friends, should you know any one whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading: has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it.

JEREMY TAYLOR'S treatise on Episcopacy is a work of so much celebrity that we supposed a particular description of it to be unnecessary, and were therefore content to state the fact that the Messrs. Appleton (to whom we are indebted for so many like favors) had brought out an American edition of it. The work has been greatly admired for its clear and systematic arrangement of the argument, and for its array of scriptural and patristic authorities. Of course it abounds with such splendid passages as are found in all Bishop Taylor's works, and his pen alone could produce. Our correspondent 'L.' has quoted one such passage, and Mr. Buel (whose "Apostolical System of the Church," by the by, is a most able and judicious performance, the least merit of which is its sober and dignified castigation of the eccentric Dr. Whately for his school-boy vagaries and theological gambols) has reminded us of another in reply to the Presbyterian *guess* that the Episcopacy of the Primitive Church originated in usurpation.

"Who will imagine that bishops should at the first, in the calenture of their infant devotion, in the new spring of Christianity, in the times of persecution, in all the public disadvantages of state and fortune, where they anchored only upon the shore of a holy conscience, that then they should have thoughts ambitious, encroaching, of usurpation and advantages, of purpose to divest their brethren of an authority entrusted them by Christ; and then, too, where all the advantage of their honor did only set them upon a hill, to feel a stronger blast of persecution, and was not, as since it hath been, attested with secular assistance, and fair arguments of honor, but was only in a mere spiritual estimate, and ten thousand real disadvantages. This will not be supposed either of wise or holy men, ... and if the Church of martyrs, and the Church of saints, and doctors, and confessors now regnant in heaven, be fair precedents for practices of Christianity, we build upon a rock, though we had digged no deeper than this foundation of Catholic practice."

CHRISTIAN LIBERALITY.—A gentleman of this city, who modestly declines being known, has given to the treasurer of Domestic Missions, the noble sum of *one thousand dollars*, one third of which is to be applied to missions within the Diocese of New York, and the remaining two-thirds to be equally divided between the Domestic and Foreign Committees of the Board of Missions. If this notice should meet the eye of those to whom God has given wealth, we say, go and do likewise.

Uneasiness in the Camp.

From the annexed article, taken from the New York Observer of last week, it would seem that the *esprit du corps*, which often supplies the want of stronger bonds and is most active in times of conscious weakness and danger, and in which, it must be owned, our dissenting brethren greatly excel us, cannot wholly stifle the expressions of dissatisfaction which Presbyterians feel at the suicidal course of Dr. Potts.

For the New York Observer.

THE CHURCH CONTROVERSY.

Messrs. Editors,—I beg leave through your columns to make the following inquiries, hoping that they may elicit from some of your numerous and able correspondents satisfactory answers, and believing that a scriptural solution of them is indispensable to the final settlement of the true principles of *Church organization*.

Dr. Potts in his controversy with Dr. Wainwright lays down the following principle: "There is no warrant from Scripture for making *any* particular external form of polity a condition of that Christian fellowship and communion with God which are the distinguishing duties and privileges of the Church of Christ." This statement I suppose to express the view of the subject now entertained by nearly the whole of Protestant Christendom and of the Anglican and American Episcopal Churches.

Suppose then Dr. Potts successful in defending this position, and of course triumphant over the claims of Prelacy, in what condition are we left? Is the Church a mere *voluntary association*? May a mere voluntary association take upon itself the prerogative of *admitting* individuals to the sacraments of the New Testament, and of *excluding* them from those sacraments? May any number of Christian men, who may think it expedient that the sacraments should be employed as weapons of attack against some *particular practice*, say if you please *slavery*, or of defence in favor of some *particular doctrine*, say *baptism by immersion*, organize an association for that purpose, and construct around the sacraments just such a fence as they may think the public good requires? And when they have formed such an association, are all Christians under obligations to recognize it as a Church of Christ? To recognize its ministers as ministers of Christ? To admit to the Lord's table all whom it admits? Can the individual enjoy a seat at the Lord's table only by the *decision of a voluntary* association in favor of his fitness?

Is there no limit to the application of this principle? May we, *must* we have a *new Church* every time any number of Christian men become excited about a question of doctrine or moral practice?

Has Jesus Christ given to a certain *order of men* the *exclusive* right of administering the sacraments, without prescribing the mode in which that order of men is *to be perpetuated*?

Has he imposed on the Church the duty of *judging* of the qualifications of individuals to receive the sacraments, without specifying what these qualifications *are*, and by whom the judgment is to be *pronounced*? May that judgment be lawfully pronounced by all Christians who may think it their duty to pronounce it, and on whatever principles they may think that the interests of public morals or of doctrinal soundness require?

I am aware that Episcopalians have a way of answering such questions; but I am persuaded that such answers as they give will never satisfy the sons of the Puritans. How are we to answer them *as Protestants*? As the advocates of *Christian liberty and equality*? It seems to me that if some one of your correspondents will set the questions proposed above in the clear light of Scripture, he will do much towards settling the great CHURCH CONTROVERSY which is now agitating Christendom; and I am sure he will confer a great favor on one who sincerely subscribes himself NO PRELATIST.

THE NEW YORK EXPRESS has published the card of Drs. Anthon and Smith, and the opinion of Sir John Dobson and Sir Herbert Jenner, *in connexion with the comments by the Churchman* of last week. Such an act of justice deserves honorable mention and grateful acknowledgment. We have seldom seen a more flagrant piece of injustice than the publication of the opinion of the English civilians in connexion with the card representing it as having a bearing on the ordination of St. Stephen's; and we are happy to know that there is at least one journal in our city that will not circulate a document which insinuates the charge of "Romish Heresy" against a clergyman of our Church, and the charge of favoring and abetting the crime against the bishop and clergy of this diocese, without enabling the innocent parties to accompany it with a distinct denial of its truth. This is not the only instance in which the New York Express has laid us under similar obligations; a course the more creditable to its editors because they are understood not to belong to our Church, nor to have any particular leaning or partiality towards it.

Clerical Changes.

Rev. O. Harriman, Jr. having accepted a call to the rectorship of St. George's Church, Hempstead, L. I, requests all letters and papers for him to be directed accordingly.

The Rev. R. S. Killin has resigned the charge of St. James's Church, Piqua, and accepted the rectorship of Christ Church, Dayton, and entered upon its duties.

The Rev. Edward M. Forbes has resigned the rectorship of St. Luke's Church, Lincolnton, N. C., and accepted the office of assistant minister of Christ Church, Mobile.

The Rev. Aaron F. Olmsted, deacon, has accepted an invitation to the rectorship of St. Luke's Church, Lincolnton, N. C.

The Rev. W. P. C. Johnson, formerly rector of Norborne parish, Martinsburg, Virginia, and late of Truro parish, Fairfax county, has received and accepted a unanimous call of the vestry of St. Andrew's Church, St. Mary's county, Maryland, to the rectorship of the same.

The Rev. William Henry Rees, rector of St. Paul's Church, West Whiteland, Chester county, Pa, has accepted a call to the rectorship of All Hollows and Worcester parishes, Worcester county, Md., and will enter upon its duties next month.

The Rev. Mr. Butler, of Georgetown, has accepted the rectorship of Grace Church, Boston.

The Rev. Edmund Withers has taken charge of churches in Southampton, Va.

Bishop Onderdonk has received from the wardens of St. George's Church, Hempstead, Queen's county, the canonical certificate of the election of the Rev. Orlando Harriman, jun., to the rectorship of the parish.

Bishop Onderdonk requests that those Deacons of the Diocese who expect to apply for Priest's Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests information of what consecrations of churches will be expected, with notice of the times when it is supposed they will be in readiness.

ORDINATION.—On Sunday, 18th ult., in Christ church, Macon, Georgia, the Rev. Thomas F. Scott, deacon, and minister of St. James's church, Marietta, was admitted to priests' orders, by Bishop Elliott.

Bishop Otey, of Tennessee, is on a visitation tour through Arkansas and Mississippi.

THE HUTCHINSON FAMILY, who have been delighting the good people of our city for the last few weeks, are about to give their last entertainment at the Broadway Tabernacle, on Thursday, March 21st. All who have not heard them, and wish to do so, should avail themselves of this opportunity.—*Communicated.*

To Correspondents.

"W. A." in our next. "A Candidate for Orders" is received. "B." is in type.

For the Churchman.

The Foreign Committee have approved the following Circular Letter addressed on their behalf to the Bishops of the Church by the Secretary and General Agent.

Office of Foreign Missions,
NEW YORK, March 1st, 1844.

Rt. Rev. and Dear Sir,—The publications already made in the "Spirit of Missions" will have informed you in part at least, of the embarrassed condition of the Treasury of this Department. A few particulars will serve to show the extent and urgency of our necessities.

The amount of debt due to the "fund of specific appropriations" is now $8,000. This, as you observe, is a much larger sum than was reported in June last, arising from the fact that the Committee have been obliged, in the payment of current expenses, to have recourse to funds specially deposited at that time to meet in part this debt.

The cost of conducting our Foreign Missionary operations may be stated at $30,000 per annum. The amount of receipts for the current year to this date (1st March) has been $15,183 28, leaving one half of the whole amount of the annual expenditure, in addition to the above sum of $8,000 to be made up within the coming three and a half months.

The amount of receipts to this date falls short of that of last year to the same date, in the sum of $3,600, while it should be remembered that a large portion of the funds contributed in answer to the "Quinquagesima Appeal" (making our receipts in the month of March last year $9,500) was paid into the Treasury at a date subsequent to the above. We have now no such prospect on which to rely.

Our wants are here stated with reference to the present extent of Missionary effort in this Department; but in pursuance of the action of the Board of Missions which has declared distinctly in favor of enlargement, the Foreign Committee now propose to strengthen the African Mission by the appointment of two additional ordained Missionaries with the same number of Missionary teachers, to leave this country in company with the Rev. Dr. Savage, about the 1st May next.

They also propose to send forth to the vast field of China a strong and efficient Mission, numbering at least ten ordained Missionaries, having (if such shall be the will of the Church) a bishop at their head.

The means for these and vastly greater efforts are abundant in the Church—there are hands ready to bestow all that is required. Will you Rt. Rev. and dear sir, aid us in so presenting this matter to the Church in your Diocese, that we may gather of these funds for our present pressing wants.

Your kind attention in such way as you may deem best, will serve much to strengthen and encourage the Committee in the duties before them.

With great respect, very truly yours,
P. P. IRVING,
Secretary and General Agent.

For the Churchman.

"*The Sacred Order and Offices of Episcopacy Asserted and Maintained:* To which is added a Discourse of the Office Ministerial." By the Right Rev. JEREMY TAYLOR, D. D. D. Appleton, New York, 12mo. p. 361.

Mr. Editor,—May I be permitted, through your columns, to call the attention of Churchmen to one of the most valuable theological works which have yet been published in our country,—I mean the above work of Jeremy Taylor on *Episcopacy*. This work, to which no answer has ever yet been attempted, for the reason, it is believed, that none of a satisfactory nature could be made, has hitherto been inaccessible to the public generally, as it has never before been published in a separate form from his entire works; the expense of which places them beyond the reach of most readers. Bishop Heber in his life of Jeremy Taylor, speaking of this work, says: "It is a specimen of manly and moderate disputation; of a variety of learning, such as even, in that learned age, few other writers have brought to bear upon the same subject, and of a style, vigorous and elastic, which both in taste and energy, leaves far behind it the greater number of contemporary theologians."

I have perused this master-piece of Taylor's controversial writings for the second time, with increased interest and delight. I am satisfied there is no other work on the same subject, which is so replete with quotations from ancient authorities and illustrated with such a variety of learning, and research—and conveyed in such forcible and felicitous style. In this superficial age, it would suffice to make out a dozen large octavos, manufactured in the usual manner. After a dedication to Lord Hatton, Taylor proceeds first to prove that Christ instituted a government in his Church, which he first committed to his Apostles, with a power of joining others and appointing successors in the Apostolate; he then shows that the succession into the ordinary office of Apostolate is made by bishops—and that this office, Christ himself hath made distinct from presbyters, &c. But I must refer to the *Table of Contents*, filling four pages, for a summary of the important topics treated of.

By the way, as Dr. Potts quotes from the work in his last Essay against Episcopacy—it is to be presumed he has dipped into it. I trust he will continue his readings. There is a passage on page 349 which I would particularly commend to his attention; indeed the whole chapter seems to have been written for him.

"He that is boldest to publish his follies, is also as apt to mistake his own boldness for a call from God, as he did at first his own vain opinion for a necessary truth; and then he is called extraordinarily, and so ventures into the secrets of the sanctuary. First, he made a necessity more than ever God made, and then himself finds a remedy that God never appointed. He that thinks every shaking of the Ark is absolute ruin to it, when peradventure it was but the weakness of his own eyes that made him fancy what was not, may also think he hears a call from above to support it, which indeed was nothing but a noise in his own head; and there is no cure for this, but to cure the man, and set his head right!"

L.

TEXAS.—The Rt. Rev. Bishop Polk left New Orleans on the 12th inst., to visit the Churches in Texas. He intends to spend two or three weeks in the visitation, and on his return, to join Bishops Otey and Kemper in a tour of exploration among the Indian tribes in Louisiana and Arkansas. Some attention has been drawn towards the moral and spiritual condition of these scattered tribes, and it is the purpose of their visit to ascertain if any thing can be done for their improvement. We confess, that the prospect of success, as far as we see, looks barren and gloomy enough, but they have claims upon the benevolence and activity of the Church, not less strong, certainly, than those of the distant heathen tribes in foreign lands.—*Primitive Standard.*

A Rev. Mr. Symington of Dundee, is attempting to show in a series of lectures, that the increase of "Puseyism" in the Church of England is a precursor to the advent of the Millenium!

From the Louisville Journal.

Rev. William Jackson, Rector of St. Paul's Church.

At a meeting of the Wardens and Vestry of St. Paul's Church, Louisville, held in the Vestry room of the Church, at 9 o'clock, on Friday morning, the 23d of February, 1844, the death of their beloved Rector, the Rev. WILLIAM JACKSON, was announced by the bishop, who was requested to preside. Whereupon, it was unanimously—

Resolved, That in that mysterious dispensation of Providence, by which they have been suddenly deprived of the services, presence, and affection of their late beloved Rector, they desire humbly to submit to the will of the Almighty Disposer of Events, whilst overwhelmed with a conviction of the magnitude of their loss.

Resolved, That it affords them a melancholy pleasure to bear testimony to his sterling worth, his invaluable labors, and his exalted piety, and to mingle their sympathies with those of this bereaved congregation and sympathising community.

Resolved, That for thirty days this Vestry will wear the customary badge of mourning.

Resolved, That a copy of these resolutions be communicated to the bereaved widow and brother of the deceased, with the most tender expressions of sympathy, and assurances of their prayers to Almighty God in their behalf.

By order of the Vestry,
R. A. ROBINSON, Secretary.

Louisville, Ky., Feb. 23, 1844.

At a meeting of the Vestry of Christ Church, held on Friday, the 23d inst., it was, on motion,

Resolved, That in the sudden removal of the Rev. William Jackson from his situation of usefulness on earth, we recognize the gracious hand of him, who loves the Church, and gave himself for it, and who has promised to be ever with it.

Resolved, That in testimony of respect for him, who was for some time pastor of this Church and congregation, and is endeared to all who knew him, we wear the usual badge of mourning on the arm for the space of one month.

Resolved, That a copy of these resolutions be presented to the widow and brother of the deceased, expressive of our deep sympathy with them in their affliction.

L. P. MAURY, Secretary.

At a meeting of the Bishop and Clergy of the Protestant Episcopal Church, in the city of Louisville, convened in the vestry-room of Christ Church, February 23, 1844:

Resolved, That by the death of the Rev. WILLIAM JACKSON, late Rector of St. Paul's Church, the Protestant Episcopal Church of the United States, Diocese of Kentucky, and the Church in the city of Louisville, have sustained a most heavy and lamentable bereavement.

Resolved, That while we realize that "the hand of the Lord hath done it," we feel solemnly warned of the uncertainty of life, and the duty of more diligence in "working the works of him who hath sent us," and of calling for help in this time of need.

Resolved, That the memory of the excellent character of the deceased, of his many virtues as a friend and a minister of Christ, shall cease only with life.

Resolved, That we, the clergy of the city of Louisville, will wear crape upon the arm for the space of sixty days.

Resolved, that a copy of these resolutions be enclosed to the widow and brother of the deceased, with the assurance of sincere condolence and prayer.

CHARLES H. PAGE,
Secretary.

A NOBLE DONATION.—It is with great pleasure that we mention the fact, that a former parishioner of St. Mark's Church, Le Roy, has made a donation to the parish of $1500, requiring that the sum shall be invested on bond and mortgage, and the interest be applied to the increase of the Rector's salary.—*Gos. Mess.*

A Missionary who can preach in German has been called for, to officiate within the jurisdiction of the Bishop of Illinois, the proper functionary for one responding to the call, to correspond with.—*Spirit of Missions.*

Trinity Church, a new and splendid edifice was opened for divine service in Toronto, Canada, on Wednesday the 14th ult. The sermon on the occasion was preached by the Lord Bishop of Toronto. Another elegant new church in the same city is immediately to be erected, to be called St. George's.

NEW BRUNSWICK.—Upwards of £3000 have been subscribed in the city of St. John's, and its vicinity, towards the fund for endowing a bishopric in that province. Subscriptions are also being made for the same object in various other parts of the province.

Preparatory Education of Candidates.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and City, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College.

JOHN M'VICKAR,
Chairman of Ed. Com., 8 College Green.

Married.

At Lafourche Interior, La., on the 25th ult., by the Right Rev. Bishop Polk, the Rev. DANIEL S. LEWIS, rector of Grace Church, St. Francisville, to Miss HARRIET M. COLLINS, of the former place.

Died.

On Tuesday evening, the 12th inst., after a long and severe illness, Mrs. ANN MOLLAN, wife of Stuart Mollan, Esq., in the 73d year of her age.

At Norwich, Conn., January 26th, Mrs. LUCY, widow of Henry Joseph Coolidge, in the 76th year of her age.

At Louisville, Ky., February 23d, the Rev. WILLIAM JACKSON, rector of St. Paul's Church.

Calendar.

MARCH.

17. Fourth Sunday in Lent.
24. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
31. Sunday next before Easter.

APRIL.

1. Monday before Easter.
2. Tuesday before Easter.
3. Wednesday before Easter.
4. Thursday before Easter.
5. Good Friday.
6. Easter-Even.
7. Easter-Day.
8. Monday in Easter-Week.
9. Tuesday in Easter-Week.
14. First Sunday after Easter.
21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York. Third Sunday in Lent, March 10th, confirmed 39 in the Church of the Redemption.

Wednesday, March 13th, confirmed at her residence a sick person, and two attendant friends, parishioners of Zion Church.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

Notices.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, March 17.—Sermon by the Rev. Frederick Ogilby, on "*A Certain and Definite Faith the only foundation of a true and just Practice.*"

ST. CLEMENT'S CHURCH, Sunday evening, March 17. Sermon by the Rev. Professor HAIGHT, on "*The Church's View of Absolution.*"

☞ The Rev. JONATHAN M. WAINWRIGHT, D.D., will deliver the stated Quarterly Sermon on Sunday evening next, in the Mission Church of the Epiphany, in Stanton street, between Essex and Norfolk streets. Services to commence at half past 7 o'clock. The usual missionary collection will be made. Mar 16.

LECTURES TO YOUNG PERSONS IN THE MISSION CHURCH OF THE HOLY EVANGELISTS.—The Rev. Libertus Van Bokkelen, March 17th.

The Right Rev. Bishop Onderdonk will deliver the last of the course on Sunday evening, March 31st.

Services to commence at 7½ o'clock. Mar. 16.

MISSION CHURCH OF ST. MATTHEW.—The regular Quarterly Sermon in aid of this station, will be preached in the church in Christopher street, between Bleecker and Fourth, on Sunday evening next, March the 17th, by the Rev. B. C. CUTLER, D. D.

Dr. Cutler having been requested to repeat in New York the sermon delivered by him in Brooklyn, upon his return from Europe, and shipwreck in the ship Sheffield, has kindly consented to do so on this occasion. Should the weather prove unfavorable, it will be postponed till the following Sunday evening.

The friends of city missions, and Episcopalians generally, are respectfully invited to attend. Mar 16.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.—A regular monthly meeting of the Board of Managers of this Society, will be held in the *Vestry Room of St. Thomas's Church*, on Monday evening next, the 18th inst., at half past seven o'clock. GEO. H. BELL, Rec. Sec'y.

New York, March 16, 1844.

CHURCH OF THE REDEMPTION, Sixth street, rear Second Avenue. This church will be opened for divine service on Sunday Evenings, during Lent, and a course of Sermons be preached suited to that season.

ALL SAINTS' CHURCH.—There will be divine service in this church every Sunday Evening during Lent, to commence at half past seven o'clock. Feb. 24—6t

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. March 16, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
March 16, 1844. 72 Murray street.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
March 16, 1844. 296 East Broadway.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Newitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. March 16, 1844.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 6th inst., has received the following contributions:

Through the Rev M T C Wing, R A in Gambier O, from Christ ch, Huron, $11; Christ ch, Springfield, half, $6; Trinity ch, New Rochelle, $20 25; M S Marsh, near Lancaster, Ill, per Bishop Chase, half, $2; Emmanuel parish, Cumberland, Md, per Rev Samuel Buel, rector, of which $4 70 is from the S S, half, $18 90; Christ ch, Mount Savage, Alleghany co, Md, Rev J H Kehler, $3; St Paul's ch, Paterson, N J, Rev A Loutrell, rector, half, $6; Christ ch, Alexandria, D C, $7 50; St Paul's ch, Hoboken, Rev Dr Cruse, rector, $4; St Mark's, Williamsburgh, L I, of which $3 75 is from the S S, $14; through J Loney, Esq, R A in Baltimore, from Christ ch, Queen Caroline, Md, Rev Mr Waters, $7; Trinity ch, Charles co, Rev Mr Abercrombie, $15; St Paul's ch, Baltimore, Rev Dr Wyatt, $163 72; and $18 59—total, $204 31; St Stephen's ch, Wilkesbarre, Pa, $12; *a friend to missions*, per Stanford & Swords, third, $333 34; Christ ch, Savannah, Ga, per W P Hunter, Esq, part, $3 50; Lent offerings of the ladies of St James's ch, Wilmington, N C, per Rev R H Wilmer, rector, part, $40; offerings of St Paul's ch, Cincinnati, O, half, $10. Total, $695 80.

THOMAS N. STANFORD, Treasurer,
March 13, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his acknowledgment of 6th inst, has received the following sums:

From Christ ch, Shrewsbury, N J, Quin coll, half, $4 21; Christ ch, Middletown, N J, Quin coll, half, 50 cts; value of a ring in plate at do, $4; Missionary meeting, Christ ch, Springfield, O, per Rev M T C Wing, $6; Christ ch, Norfolk, Va, for a printing press for Africa, $100; Christ ch, Alexandria, D C, Rev C B Dana, from C F Lee, Esq, for printing press for Africa, $100; from other individuals, for Africa, $11—$111; Rt Rev P Chase, from M S Marsh, near Lancaster, Ill, half, $2; St Paul's ch, Paterson, N J, Quin coll, half, $6; Emmanuel ch, Cumberland, Md, per Rev S Buel, Christmas offering of S S, half, $4 70; collection in ch, half, $14 21—$18 91; through W P Hunter, Esq, R A, Savannah, Ga, from Rev P P Irving, collection at St John's ch, Savannah, after sermon by the Secretary, $154 75; collection, Christ ch, Savannah, $157 74; for Rev H Southgate, Constantinople, $5—$162 74; monthly collection, St John's ch, Savannah, per Rt Rev S Elliott, $15; through J Loney, Esq, R A, Baltimore, Christ ch, Baltimore, female S S Christmas offering, for school at Cape Palmas, $16; Mt Calvary ch, S school, Baltimore, $4 08; St Peter's ch, S school, $25 75; F W Prime, jr, for Constantinople, $25; St Peter's ch, Baltimore, to be added to amount collected by Rev Mr Irving, $25; a member of St Peter's ch, Baltimore, for Africa, $100—$195 83; a friend to missions, per Stanford & Swords, $333 33. Total, $1,114 27.

J. SMYTH ROGERS, Treasurer,
New York, March 13, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From Wm H Bell, subscriber, $2; offerings of St John's ch, Islip, Rev D V M Johnson, $2 50; Rev D V M Johnson, for books sold, $2 40. Total amount, $6 90.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 13, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From R P Williams, St Louis, a donation, $1 50; Rev Dr Berrian, $1; Mrs H Haight, $1; Rt Rev B T Onderdonk, $3; Thomas M Beare, $2; Matthew Clarkson, $4; Mrs Clarkson, $2; Wm H Bell, $1—subscribers—$14; a Catholic Churchman, for Rev Mr Southgate, $1; a Philadelphian, donation, $2; collection in St John's Chapel, Rev Dr Berrian, rector, $136 84; Female Episcopal Bible, Prayer-book and Tract Society, Charleston, $30 66; offerings of St John's ch, Islip, Rev D V M Johnson, $2 50. Total amount, $188 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 13, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 6th inst., the following contributions, viz:—

From St Ann's ch, Brooklyn, Rev Dr Cutler, rector, half of collection (for Education and Missionary Society,) $32 25; St John's ch, Troy, Rev Richard Cox, rector, $10; Zion ch, Louisville, Rev A B Beach, rector, $15; "from a friend to missions," per Messrs Stanford & Swords, $333 33; St Matthew's ch, N Y, Rev J Pound, $28. Total amount, $418 58.

☞ The amount from St Mark's ch, Williamsburgh, $14, acknowledged last week, was an error, being intended for "Domestic Missions," and has been paid over to the Treasurer thereof.

C. N. S. ROWLAND, Treasurer,
March 13, 1844. 55 Water street.

Note.—The Treasurer being now in funds for payment of Missionaries to 1st January *last*, they are requested to draw for the amounts due them to that date.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING.—The subscriber respectfully acknowledges the following sums, being contributions in aid of the Education Fund of the Diocese:

From St Paul's ch, Eastchester, $4; St Paul's ch, Flatbush, Rev George Burcker, rector, $5; St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $32 25; Christ ch, Hudson, Rev P Teller Babbit, rector, $10; Christ ch, Poughkeepsie, Rev Dr Reed, rector, $35. Total amount, $86 25.

JAMES F. DE PEYSTER, Treasurer,
New York, March 13, 1844. 51 South-st.

JUBILEE COLLEGE.—The subscriber in behalf of Bishop Chase gratefully acknowledges the following contributions in aid of the above Institution:

From a lady of St Bartholomew's ch, New York, $100; Mrs Nicholson, balance of her subscription of $250 and interest, $53 50; Mrs J J Beeber, $15.

JAMES F. DE PEYSTER,
New York, March 13, 1844. 51 South-st.

SEAMEN'S CHURCH.—Donations for Sailor's Floating Church since February 14th, 1844:

From Henry Sheldon, $10; St Peter's ch, by Rev Dr Smith, $24 95; Admiral Walton, $5; Mark Spencer, $5; Israel Russell, $5; E A Porter, $3; Mrs Morgan, $5; J B Herrick, $25; F A Benjamin, $3; J F Michel, $2; S Towsey, $2; S & L Holmes, $3; from a lady, by Rev B C C P, $2; Arthur Stewart, $5; H W Field, $25; J L Phipps & Co, $25; John Allstyne, $5; Eugine Bogert, $5; J C Merritt, $5; Mr Sterling, $5; C J Taylor, $10; Mr Wood, $1; W H Carter, $3; W J Cornell, $1; cash, 3; G Hastings, $20; W Hastings, $4 88; C C Hoffman, $5; Mrs Hide, $5; cash, $5; from a friend to seamen, through Rev G T Bedell, $100; Masters, Markoe & Co, through J R Van Rensselaer, $25.

B. S. THOMAS, Treasurer,
March 13, 1844. 39 Nassau street.

ST. SIMON'S CHAPEL.—The Treasurer of the German Protestant Episcopal Church Society gratefully acknowledges the receipt of the following sums, viz:

By Mr T Cook, from A Norrie, Esq, $25; Miss C Lorillard, $20; P Perit, Esq, $20; Messrs W W Deforest & Co, $20; Dr Smith Rogers, $10; J D Wolf, Esq, $10; Capt Spencer, $10; S Cambreling, Esq, $10; A B McDonald, Esq, $10; John Griswold, Esq, $5. Total amount, $140.

For the Sunday school, from J Goodhue, Esq, $5.

JOHN A. VAN BLARCOM, Treasurer,
March 13, 1844. 290 Pearl street.

Donations for this object will be thankfully received and may be left with Mr James A Sparks, at the office of the Churchman, 109 Nassau street; Mr. A Banning, 107 Spring street; Mr T Cook, jr, 108 Essex street; or with the Treasurer.

NEW CHURCH MUSIC.

NOW READY,

At the Office of the New World, 30 Ann-street, and Wadleigh's, 387 Broadway,

Price One Dollar,

THE BEETHOVEN COLLECTION OF

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This book has been prepared by three distinguished and experienced Professors, and differs from the ordinary books of Church Music, in the following particulars: 1st. The music which it contains is such as can be found in no other book, *every page of it being copyright-el.* 2nd. It is complete in its arrangement; the voice parts standing in their proper order, with a separate score for the organ. 3rd. The words of the entire hymn are printed so as to be easily read with the music. 4th. It will contain all the metres used in all the churches of the different denominations, as well as all the service of the Episcopal Church, including the Festivals. 5th. It is got up in a far superior style to any book of the kind which has appeared in this country, being printed on a large and open page, with entirely new types.

The Music of this collection is entirely new, and must be sought for by all Churches, Schools, and Choirs, who are tired of the old Music Books. The demand has been so large as to take up the copies faster than they can be bound. The first edition is nearly exhausted. Orders are solicited. Choirs and Schools supplied at $10 a dozen. A liberal discount to the trade.

March 16—4t WINCHESTER, Publisher.

ST. MATTHEW'S HALL,

PORT COLDEN WARREN COUNTY, NEW JERSEY.

THIS institution, situated eight miles from Schooley's Mountain Spring, and fourteen from Easton, Pa., upon the turnpike road from Morristown to Easton, will be revived this Spring, as an English and Classical School, on Christian principles, for boys, under the care of the Rev. P. L. Jaques.

The situation of the building is remarkably pleasant and healthy, and the accommodations are ample. Mr. Jaques, who has had more than ten years' experience in constantly teaching, will be aided in the duties of the Hall, by a competent assistant. The boys will, in all respects, be treated as his own children; and their moral and religious principles will receive his especial attention.

The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half* of which, *will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

*** Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

JAMES A. SPARKS,
No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A. M., price $1 50. March 16.

200 Broadway, March 16th.

D. APPLETON & CO. will immediately publish,

NOTES on the Episcopal Polity of the Holy Catholic Church, with some account of the developments of the Modern Religious Systems, by Thomas W. Marshall, B. A., of the Diocese of Salisbury, one elegant volume 12mo.

2. Sermons; preached at Clapham and Glasbury, by the Rev. Charles Bradley, A. M., one vol. 8vo.

3. The Christian Instructed in the Ways of the Gospel and the Church; in a series of Discourses by the Rev. I. A. Spencer, A. M., late Rector of St. James' Church, Goshen, N. Y., one elegant vol. 16mo.

4. The complete works of Mr. Richard Hooker, with an account of his Life and Death, by Isaac Walton, arranged and with a preface by Rev. John Keble, A. M., in 2 elegant 8vo. volumes.

D. A. & Co., have recently published—

1. Sermons; bearing on subjects of the day. By John Henry Newman, D D., one elegantly printed volume. $1 25.

2. The Sacred Order and Offices of Episcopacy asserted and maintained. By Rt. Rev. Jeremy Taylor, D. D., one elegantly printed volume. $1.

3. The Unity of the Church. By the Rev. H. E. Manning, A. M. One elegantly printed volume. $1.

4. Portrait of a Churchman. By the Rev. W. Gresley, A. M., from the Seventh English Edition. One elegantly printed volume, 75 cents.

5. The Rectory of Valehead; or the Records of a Holy Home. By the Rev. R. W. Evans, from the 12th English Edition. One elegant volume. 75 cents.

6. Tales of the Village. By the Rev. Frances E. Paget, A. M. Three elegant volumes. $1 75.

7. The Practical Christian, and Devout Penitent. By R. Sherlock, D. D., from the 7th English Edition. One elegant volume. $1.

8. Lyra Apostolica; from the fifth English edition. One elegant volume. 75 cents. March 16.

IN PRESS,

And will be published without delay,

THE DEFINITIONS OF FAITH and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M. A., of Christ Church, Oxford.

By JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
March 16.

ILLUSTRATED BOOK OF COMMON PRAYER.—The undersigned would inform such of his subscribers to the above work as have not yet called for their covers, that they may be had upon application at his office, where also orders for binding will be received and attended to.

HENRY M. ONDERDONK,
March 16. No. 4 John st., near Broadway.

A YOUNG GENTLEMAN, who is a Candidate for Holy Orders, now engaged in teaching the Latin and Greek Languages not far from New York city, but so busily engaged that he has no time to pursue his theological studies, is exceedingly desirous to make such a change in his situation as will allow him the opportunity of advancing in these studies, while he is at the same time engaged in performing his duties as an Instructor. A situation as Private Tutor, or as a Teacher in some institution connected with the Church, under these circumstances, even with a moderate salary would be acceptable. Apply at

STANFORD & SWORDS,
March 16, 1844.—1t$ 139 Broadway.

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The Churchman.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. IV.

THE APOSTOLICAL SUCCESSION.

Whatever objection the advocates of the Papacy might raise against the continuity of the Apostolical succession in the Anglican Church, on the score of the Reformation, I cannot suppose that in the view of any well informed Protestant this great work of purification has abrogated any spiritual authority then actually existing in that branch of the Church Catholic. Rather will it be contended that such authority, if lost at all, was lost at a period anterior, when the Anglican Church was yet under bondage to the usurped authority of Rome, and when corruptions of doctrine and idolatrous practices in worship may be supposed to have so thoroughly incorporated themselves with the ecclesiastical body as to have destroyed its vitality.

This is the substance of the second of the objections to the fact of an unbroken succession in the ministry, mentioned in my last communication, and we are now to inquire whether or not it carries with it any weight.

The question may be fairly stated thus. All those who contend for the necessity of an unbroken succession of ordainers from the Apostles, in order to constitute a valid ministry, except the Romanists, must confess that this succession passed through a time when the Church was materially corrupt in doctrine and worship. Now did or did not this corruption have the effect to destroy spiritual authority, so that those who were involved in it could no longer be accounted ministers of Christ?

If this question be answered in the affirmative, an assumption is made which we are by no means disposed to admit, and which is contradicted by analogy of principle and practice in the whole previous history of the Church. The assumption is that the errors and vice of individual men can subvert a Divine institution. This cannot be allowed in theory—and moreover the direct contrary can be proved from Scripture.

When Aaron, soon after his solemn consecration to the priesthood, was guilty of encouraging the grievous sin of idolatry, and actually made a sacrifice to the golden calf, (Exodus, xxxii.,) his official power was not thereby destroyed, or even interrupted, for he received no new consecration. In the subsequent history of the Jewish Church we have frequent accounts of its sinking into gross corruption, and being almost given over to idolatry, yet it did not cease to be the Church of God, nor was a new line of priesthood ever introduced. And when kings like Asa, "whose heart was perfect with the Lord," and Josiah, "who did that which was right in the sight of the Lord," rose up to correct the national abuses and restore the pure worship of God, they "put down the idolatrous priests," but their successors in the office were the very sons of these unworthy fathers. Those who could trace their origin from Aaron, how corrupt soever their immediate or remote ancestors might be, were still the members of a legitimate and acknowledged priesthood. So also when God directed his prophets to reprove the priesthood as well as kings and people for their manifold transgressions, and to recal them to their allegiance to the God whom they had forsaken, he did not depose this order, but on the contrary would never permit any but the sons of Aaron to offer the sacrifices prescribed by the law, or to purify the tabernacle and the temple.

The same fundamental principle, that corruption in the priesthood did not abrogate its divine authority or break the succession, is clearly established in the histories of Ezra and Nehemiah. And to come down to a later period, for several centuries previous to the advent of Christ grievous corruptions prevailed in the Church, so that even the law was made of none effect through the traditions of the Scribes and Pharisees, yet their authority remained, and our Saviour expressly admonishes the people, "All therefore whatsoever they bid you observe, that observe and do." Nor again did corruption in the priesthood close it up as the channel of prophecy, for even Caiaphas, who condemned Christ, "*prophesied*, being high priest that year." If then the gift of prophecy did not cease by reason of corruption, what right have we to suppose that it would intercept the sacramental grace of the ministry?

The awful sin of abandoning the worship of Jehovah for idols, in the earlier Jewish Church, therefore, and formalism of the worst description in its latter days, such as called down the woes denounced by our blessed Lord against a corrupt priesthood, (Matthew xxiii,) did not destroy the vitality of the succession, and by parity of reason we venture to assert that the corruptions of the Christian ministry subsequent to the middle ages could not produce this effect.

Upon this point I wish, however, to strengthen myself by some observations from an admirable argument in favor of the doctrine for which I am contending, by Dr. Lathrop, of West Springfield, Massachusetts, a distinguished Congregational minister, "whose praise was in all the Churches." It is appended to two sermons, entitled "Christ's Warning to the Churches," and so judicious and well written are they, and so well adapted in many respects to the present times, that I have them in preparation for republication, and they will be issued from the press of A. V. Blake in the course of a few days.

In the mean time let me state what this learned divine says in reference to the objection to the Apostolical succession now under examination.

"Some will tell us that ordinations come down to us through the Church of Rome; and there was a time when that Church was so essentially corrupt that she ceased to be a Church of Christ; and her officers ceased to be ministers of Christ; and therefore they who withdrew from her, at the time of the Reformation, having among them no valid ordinations, must have begun them anew.

"But will history support this conclusion? Did the reformers, distrusting their past ordinations, receive one from their lay brethren? The contrary is most evident. Certainly they had no apprehension that the ministerial succession was at an end.

"The Roman Church, though at that time exceedingly corrupt, appears not to have materially corrupted her ordinations. In this matter we do not find that the Reformers alleged any complaint.

"Luther and his associates, in their first opposition to the errors of the Roman Church, did not consider her as having *essentially* departed from the Gospel, or as being utterly disowned by Christ; for their primary object was, not to withdraw from her, but to effect a reformation by means which might preserve the general union. They never renounced her, until they and their adherents were excommunicated and all hopes of union were cut off.

* * * * *

"But admitting that a man of corrupt principles and morals acts in an ordination; will his character nullify the transaction? As long as the Scribes sat in Moses's seat Christ acknowledged them as officers of the Jewish Church; nor did he deny the authority of the high priest, though his personal character was far from recommending him.

"The person ordained derives his authority to preach from JESUS CHRIST; not from the men who ordained him. They indigitate the person to be vested with this authority, and officially instate him in the regular exercise of his office. If *they* are corrupt in principles or manners it will not thence follow that *he* must preach heresy or immorality. He is ordained to preach the Gospel, and whoever may ordain him, the charge which he receives, and the vow which he makes, bind him to teach, not the commandments of men, but all things whatsoever Christ has commanded.

"To break the chain of succession at the link in question, it must be proved that the persons from whom the first Reformers received ordination not only were in errors, but had actually ceased to be officers of Christ."

The two objections usually made to the fact of an unbroken succession in the ministry, so far as the Reformation is concerned, having been thus disposed of, the question now recurs, can you trace the succession distinctly and without any reasonable doubt as to its authenticity, from that period up to the Apostles' days? We reply that we can, with as much certainty as any line whatever of temporal rulers can be followed up for the same length of time, and with greater certainty than this can be done in most instances.

The present Bishops of the Protestant Episcopal Church in this country, most of them, received consecration at the hands of the late venerable Bishop White. He was consecrated in 1787 by John Moore, Archbishop of Canterbury, whose authority was derived in regular succession through the line of the Anglican Church, as distinct from that of the Church of Rome, extending up to the Apostles. I need not encumber my communication with these names, for to those who dispute the doctrine this list of names and dates could afford no satisfaction.

The objection might be made that the record is not authentic. We could reply that Clement, Bishop of Rome, the disciple of St. Paul, Irenæus who wrote about 85 years subsequently, and Tertullian about 25 years after him, all distinctly recognize a succession in the ministry and deem its preservation a matter of the utmost consequence. The following passage from the latter author, in a treatise against the heretics of his day, exhibits the judgment of antiquity upon this point. "Let them show the beginning of their Churches; let them declare the series of their bishops, so running down from the beginning by succession, that the first bishop may have been one of the Apostles, or Apostolic men who yet continued with Apostles, for their author and predecessor. For in this manner the Apostolical Churches trace their origin." We could state also that Eusebius the ecclesiastical historian, who flourished A. D. 310, gives a list of the bishops in the four principal Churches of Rome, Alexandria, Jerusalem and Antioch, from the Apostles to his own time, compiled from public records then in existence. And this line in the instance of Rome certainly can be traced down to the present day. The Anglican line can also be traced with equal certainty.

But suppose we could establish the succession in the line of any one of the branches of the Church Catholic, our own for example, by showing that Bishop White was consecrated by Moore, Archbishop of Canterbury, and that in that see there had been Archbishops, in unbroken succession, up to the first, who was consecrated by a French Bishop, and that this bishop was regularly preceded in his see by bishops whose names we could give, up to the very days of the Apostles, (and we contend that we can do this upon such evidence as will establish any historical fact,) still this by no means presents our argument in its full strength.

We assert that the succession does not depend, and never has depended, upon a single line in the Episcopate. It is a rope of many strands, and they so interwoven that it would now be as impossible to unravel as it is to break it. To illustrate this position: If we can believe the testimony of Eusebius, abundantly confirmed by tradition, the Apostles selected different parts of the world in which to plant the Gospel. Wherever they went they undoubtedly appointed and ordained successors, and, as in the case of St. Paul, so probably in that of the others, they each gave authority to more than one. There must then have been in existence, even during the Apostles' days, many distinct lines of succession commenced. If, in some instances, they were broken, through any cause whatsoever, they cannot have been broken in all.

We learn that very early it was the custom of the Church that three bishops should be present to assist in the consecration of any new bishop. This was made a rule by the Apostolical canons. These canons were composed very early, and were gathered together about a century after the death of St. John, it is said by Clement of Alexandria. A century after that they are quoted as very *ancient*. Learned men have decided that there can be no doubt of the authenticity of the first fifty of these canons. The first is as follows, "Let a bishop be ordained by two or by three bishops."

Now if this law originated, as there can be no reasonable doubt, from an ancient custom, every bishop must have been consecrated by probably three and at least two other bishops, not belonging to the see for which he was consecrated. Thus no succession confined to a single line is possible, and thus any chronological succession of Bishops in any Church gives us a reasonable assurance of the existence of many other successions.

The Divine institution of the Christian ministry, emanating from the great Head of the Church, was committed by Him to the Apostles—they committed it in their life time to other "faithful men." Before the departure of these, in all human probability, the rule was established that at every consecration of a bishop there should be three bishops, to give their joint authority to the admission of a new member into their sacred order. Thus in the very next generation, at the consecration of a bishop each of the consecrators would bear upon himself the evidence of a three-fold succession, and the new incumbent would carry down as it were the succession of nine different Churches, and so on in wonderful accumulation—till in the present day the succession moves like some majestic river swelled by countless tributary streams. You may not be able to trace each to its separate source, but the wide spread mass of waters ever rolling onward is itself the proof that from sure and living fountains it must have sprung, and in continuous channels it must have flowed.

If, then, at any particular point there should be a difficulty in now adducing the proof of an unbroken succession, this should constitute no valid objection to our doctrine, for the proof to be justly required is that the succession has been broken. And when we recur to the strictness with which ordinations were watched over in all ages of the Church, a fact abundantly proved by fathers, councils and historians, we cannot reasonably doubt of their purity.

"The watchful care and pains of all the Churches in the matter of ordinations," says an able writer of the present day, (Irons,) "is just as notorious as that Christianity existed and prevailed in the world. The very faults of the early Christians, no less than their virtues, contributed to secure the succession. Far indeed from lethargy were these times. Abounding heresies, mutual jealousy and religious zeal all combined to augment the Church's watchfulness. And above all, the vigilantly sustained discipline, by which the whole community was so interwoven that the greatest and smallest affairs of Christian concern were alike communicated to the whole body. Not only would any new ordination be known in each of the three Churches from which the ordaining bishops came; but it was very presently notified also to the Metropolitans by Episcopal letters. The common people also knew perfectly of the transaction. An infraction of the Apostolic rule, even in a minor point, was clamorously echoed from Church to Church, so that it was rarely ventured on; much less would it be suffered in any important thing. Whatever else has at any time been charged against the Catholic Church, it has never been said that she failed in duly ordaining her bishops."

With an eloquent passage from the same writer, whose admirable lectures on the Apostolical succession I hope and intend to see republished here, I conclude my present number.

We possess, then, all the evidence of this illustrious fact which human testimony can furnish, or human industry can bring together: Universal witnesses to support it, and not one against it. Scriptures,—canons,—councils,—fathers,—and Churches,—the learned and the common people—all testifying one thing; and even heretics and infidels not denying it as a fact; a fact, too, which they are forced to see has gathered and still shall gather fresh mightiness, as centuries roll on. And this one institute—the MINISTRY OF CHRIST—now stands, as at first divinely set up, an abiding monument of the truth, that he who determined by the "weakness" and "foolishness" of preaching to save them that believe, has manifested that the "foolishness of God is wiser than men, and the weakness of God stronger than men." The things which man in all his wisdom contrived eighteen hundred years ago, are departed like shadows. What God ordained remains, and shall "till the consummation of the world."

JONA. M. WAINWRIGHT.

Thursday, Feb. 29th.

A Sketch of Western Missionary Life.

BY MRS. H. B. STOWE.

"Mother's sick, and *I'm* keeping house!" said a little flaxen-headed girl, in all the importance of seven years, as her father entered the dwelling.

"Your Mother sick! what's the matter?" inquired Mr. Stanton.

"She caught cold washing, yesterday while you were gone;" and when the minister stood by the bedside of his sick wife, saw her flushed face, and felt her feverish pulse, he felt seriously alarmed. She had scarcely recovered from a dangerous fever when he left home, and with reason he dreaded a relapse.

"My dear, why have you done so? was the first expostulation; "why did you not send for old Agnes to do your washing, as I told you."

"I felt so well, I thought I was quite able," was the reply, "and you know it will take all the money we have now in hand, to get the children's shoes before cold weather comes, and nobody knows when we shall have any more."

"Well, Mary, comfort your heart as to that. I have had a present to-day of twenty dollars—that will last us some time. God always provides when need is greatest; and so, after administering a little to the comfort of his wife, the minister addressed himself to the business of cooking something for dinner for himself and his little hungry flock.

"There is no bread in the house," he exclaimed, after a survey of the ways and means at his disposal.

"I must try to sit up long enough to make some," said his wife faintly.

"You must try to be quiet," replied the husband. "We can do very well on potatoes. But yet," he added, "I think if I bring the things to your bedside, and you show me how to mix them, I could make some bread."

A burst of laughter from the young fry chorused his proposal; nevertheless as Mr. Stanton was a man of decided genius, by help of much showing, and of strong arms, and good will, the feat was at length accomplished in no unworkmanlike manner; and while the bread was put down to the fire to rise, and the potatoes were baking in the oven, Mr. Stanton having enjoined silence on his noisy troop, sat down pencil in hand by his wife's bed to prepare a sermon.

We would that those ministers who feel that they cannot compose without a study, and that the airiest and pleasantest room in the house, where the floor is guarded by the thick carpet, the light carefully relieved by curtains, where papers are filed and arranged neatly in conveniences purposely adjusted, with books of reference standing invitingly around, could once figure to themselves the process of composing a sermon in circumstances such as we have just painted. Mr. Stanton had written his text, and jotted down something of an introduction, when a circumstance occurred, which is almost inevitable in situations where a person has anything else to attend to—*the baby woke*. The little interloper was to be tied into the chair, while the flaxen-headed young house-keeper was now installed into the office of waiter in ordinary to her majesty, and by shaking a newspaper before her face, plying a rattle, or other arts known only to the initiate, to prevent her from indulging in any unpleasant demonstrations, while Mr. Stanton proceeded with his train of thought.

"Papa, papa! the teakettle! only look!" cried all the younger ones, just as he was again beginning to abstract his mind.

Mr. Stanton rose, and adapting part of his sermon paper to the handle of the teakettle, poured the boiling water on some herb-drink for his wife, and then recommenced.

"I shan't have much of a sermon!" he soliloquized as his youngest but one, with the ingenuity of common children of her standing, had contrived to tip herself over in the chair, and cut her under lip, which for the time being threw the whole settlement into commotion; and this conviction was strengthened by finding that it was now time to give the children their dinner.

"I fear Mrs. Stanton is imprudent in exerting herself," said the medical man to the husband, as he examined her symptoms.

"I know she is," replied the husband, "but I cannot keep her from it."

"It is absolutely indispensable that she should rest and keep her mind easy," said the doctor.

"Rest and keep easy"—how easily the words are said, yet how they fall on the ear of a mother, who knows that her whole flock have not yet a garment prepared for winter, that hiring assistance is out of the question, and that the work must all be done by herself—who sees that while she is sick, her husband is perplexed, and kept from his appropriate duties, and her children, despite his well-meant efforts, suffering for the want of those attentions that only a mother can give; will not any mother, so tried, rise from her sick bed before she feels able, to be again prostrated by over-exertion, until the vigor of the constitution year by year declines, and she sinks into an early grave? Yet this is the true history of many a wife and mother, who, in consenting to share the privations of a Western minister, has as truly sacrificed her life, as ever did a martyr on heathen shores. The graves of Harriet Newell and Mrs. Judson are hallowed as the shrines of saints, and their memory made as a watchword among Christians; yet the Western Valley is full of green and nameless graves, where patient, long-enduring wives and mothers have laid down, worn out by the privations of as severe a missionary field, and "no man knoweth the place of their sepulchre."

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March 2—6t8

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The third number for February, is now out; containing the conclusion of the "English Reformation," by Massingberd, and the commencement of "Church Clavering." J. R. DUNHAM.

Flemington, N. J., Feb. 26, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hartt; Albany, Daniel Little; Providence, Samuel C. Blodget. March 2.

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January 20.

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The Churchman.

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